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A DEVELOPMENTAL STUDY OF ONE ASPECT OF MORAL DEVELOPMENT AND ITS RELATION TO PSYCHOSOCIAL DEVELOPMENT IN CHILDREN

by

(C) MARIANITA POWER

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled A Developmental Study of One Aspect of Moral Development in Children submitted by Marianita Power in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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ABSTRACT

The present study focused on an investigation of the development of one aspect of moral development, internal locus of control, and its relation to psychosocial development. To provide a field for the focus of this study some historical and philosophical perspectives were discussed. A view of the world as a village was presented, followed by an examination of some of the problems facing our village planet. Various historical views of man were studied in an effort to arrive at a concept of man who might be able to live and work in a village. Autonomous, moral man grounded in his own personal landscape and in the ethos of human co-responsibility seemed to be one answer.

The sample was randomly selected from a large middle class school which offered a large pool of students of average intelligence. This sample was divided into eight groups - two groups at each grade level. Group I girls and boys (Grade I, mean age 6.9); Group II girls and boys (Grade III, mean age 8.5); Group III girls and boys (Grade VI, mean age 11.9); Group IV girls and boys (Grade VIII, mean age 14.2).

The sequence of inquiry for this study included:

1. a test of psychosocial development (ESD - Ego Stage Development test). This test provided idiographic and nomothetic data for analyses of Erikson's first five ego stages. This data also provided the basis for testing the two basic postulates of Erikson's theory of ego-epigenesis and extended the use of this test to a sample of girls. The

section constitutes a major section of this study.

2. a test of internal locus of control in children (IAR - Intellectual Achievement Responsibility test).
3. a test of the hypothesized relationship of development of ESD and IAR.
4. an investigation of the idiographic data.

The analysis of the data involved the computation of group percentage profiles derived from the individual percentage profiles gleaned from the unit utterance analysis of the ESD test. The findings of the ESD were presented in the form of Percentage Tables and Frequency Distribution Profiles for the five stages tested in ESD. The Kolmogorov-Smirnov test assessed the intra-group status in regard to the distribution of the group across ego stages while the Kruskall-Wallis One-Way Analysis of Variance by ranks checked the inter-group differences on each ego stage. Results of these tests demonstrate that the first postulate of Erikson's theory of ego epigenesis was met. The ego seems to develop systematically with increasing age. The second postulate which states that the ego develops as it meets with the psychosocial crises which each new stage affords was questioned. There seems to be an overconcern with Stage II in Groups II and III and a regression to Stage II by Group IV. This investigator questions along with other investigators whether autonomy is a continuous area of concern across the first five stages of ego development. More research is needed for further clarification.

The results of the IAR indicated only slight variations from group to group. Group I, II and III girls indicated slighely higher overall scores over the boys while the Group IV boys indicated slight

margin over Group IV girls in the establishment of internal locus of control. Group III and IV girls and Group IV boys indicated slightly lower scores with increasing age.

The null hypothesis which stated there was no significant difference between the relationship of the development of ESD and IAR was rejected when tested by a Spearman Rank Coefficient Correlation at the .001 level of significance.

A manual inspection of the idiographic data was carried out to see if children who scored in the top 20 per cent of the IAR also scored in the top 20 per cent of the ESD test. The rationale for such an inspection was to highlight possible subjects for further investigation which might identify more precisely, the factors within childrens' primary and secondary environment that might be related to or abet moral and psychosocial development in children. A second reason for this inspection was to check the type of information gained and lost by combining groups of scores for nomothetic comparisons. It was found with the ESD test that much valuable information regarding meaningful individual profiles was lost when grouped in the manner suggested by the author of the test.

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- J. Theander for typing.

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CHAPTER I

in a world that is
all water
who can tell
when goldfish cry
(anon)

SOME HISTORICAL AND PHILOSOPHICAL PERSPECTIVES FOR THE STUDY

This chapter, which attempts to provide a background for the study, is divided into four subsections. The first subsection discusses a view of the world as a village. The second traces a specific historical event in an effort to understand the problems of youth today. The third assesses the views of man through the centuries and attempts to arrive at a view of man able to live and work in a village. The fourth section delineates the major tasks of the village school master.

OUR VILLAGE

We are living on a "village planet" in an age when the past is coming unstuck. Traditional values and patterns are no longer operative. Ortega says, "no one knows toward what center human things are going to gravitate in the near future, and hence the life of the world has become scandalously provisional" (Ortega, 1968, p. 294).

Once more the horizon opens out toward new unknown limits, while people everywhere find it increasingly difficult to give significant form to their ideas, their tools, themselves. Lifton tells us that our legacy of holocausts and dislocations have left us confused about limits (Lifton, 1969, p. 37). One response to the crisis of limits

according to Lifton is a desperate attempt to hold fast to all existing categories in the hope of restoring a golden age of exact boundaries. The opposite response is to destroy, or to seek to destroy all boundaries. But boundaries are necessary "if only to help us grasp what we are transcending" (Lifton, 1969, p. 38). While necessary, our boundaries can no longer be viewed as permanent but, rather, subject to the fundamental forces for change in any age. According to Lifton two general historical developments have helped to create this "fluid and tenuous" situation. First, the world-wide sense of psycho-historical dislocation; the break men have felt with vital and nourishing symbols of their cultural tradition, such as those that revolve around family, idea systems, religions. Today man perceives many of these traditional symbols as irrelevant and even burdensome. The second overpowering historical tendency is the flood of imagery produced by the cultural influences of our mass communications networks which permit everyone, everywhere to be touched by everything (Lifton, 1969, p. 43). The flood of imagery and feelings of dislocations breeds a suspicion of the nurture man receives from the "establishment", whether business, government or religion. The current saying "let it all come down" seems to sum up the feeling towards traditional institutions as man is drawn to a renewed search for at-one-ment with nature and his fellow man.

Our "village world", as any village, calls for cohabitation, coresponsibility and mutual understanding. Versfeld tells us that we have to face the plain fact that the world is now one, a single body connected by the veins and arteries we have woven in the sea and sky. We shall have to live with those with whom we are now in a new contact,

seeing ourselves as citizens of the world (Versfeld, 1971, p. 28).

Somehow fundamental changes must come about if we are to live and grow together in our "village world". Mumford, in his work Values for Survival (1946) stated that if we are to create balanced human beings, "capable of entering into world wide cooperation with all other men of good will", we must give as much weight to the stimulation of the emotions and to the expression of moral and esthetic values as we now give to science, to invention and to practical organization (Mumford, 1946, pp. 184-185). It is apparent that we did not heed Mumford's advice immediately, but perhaps we are now approaching what the Greeks call the Kaipos - the right time - for we in Canada are witnessing efforts at the implementation of Mumford's wise advice. The Hall-Dennis Report on education in Ontario (1968), and the Worth Report on education in Alberta (1972) both advocate teaching the whole child and stress the development of autonomy.

A PROBLEM IN A VILLAGE

Having established our vision of the world as a "village planet" beset by rapid and unpredictable change, with its concomitant breakdown of traditional boundaries, we now address ourselves to the possible "why" of the growing sense of alienation of the young villagers.

There has always been friction between generations. It is part of maturing. The older generation today, as in the past, claim that the young really do not try to understand what is being said, and McGuigan, writing about present day student protest, tells us that this claim is the prime misunderstanding. The younger generation knows perfectly well what the older generation is saying and they are rejecting it. There

is something much more profound happening than merely differences between generations. Young people today are rejecting old values as inadequate and even dangerous. They are seeking a reassertion of human values (McGuigan, 1968, p. 15). The malaise is directed against any orthodoxy or establishment whether of the East or West. Apparently, it is the depression of human values common to all industrialized societies that forms the root of the problem.

Sarnoff tells us that the basic origins of the malaise of the day results from the replacing of the values of realization by values of aggrandisement. Values of realization are those values that lead to the developing and unfolding of our distinctive human capacities which are expressed by the giving of self to self and to others. The values of aggrandisement are directed toward reinforcing the individual's conception of himself as superhuman. These values have as their motives wealth, prestige and power (Sarnoff, 1966). The crisis is not new, but, what is it that makes today's malaise different? The village schoolmasters need to know. An existential analysis of the German Youth Movement, as described by Donald Vandenberg in Being and Education, provides valuable insight into the causes and the nature of today's crisis.

In the German Youth Movement, the school boys in a college preparatory high school in Steglitz near Berlin left their homes and school and wandered around Europe. They were soon joined by others and the wandering became a general societal phenomenon. They fled the increasing drabness of the industrialized city in protest against the growing materialism of the time; against traditions that seemed pretentious and dead. The whole tradition and way of life, which was

rigid and forced upon them, interfered with their orientation toward the future and their own efforts towards becoming. The structured knowledge, daily assignments, school and community mores gave them no room for their own desires, interests, purposes and goals. They fled and their wandering had no aim but itself, for it was but a manifestation of a quest for a primordial way of living. It was an expression of the wanderer's search for a space to be.

Not only the spatial domain but also the temporal structure of the youth in school had become very circumscribed. The organizing of their lives by hours and days was not "natural" and was imposed upon them. By wandering, the young found a space to be and thereby freed their present from its timetable. Time became worthwhile in itself. The availability of the many possibilities restored to the youth a trust in the possibilities of the present and each tomorrow was an inviting challenge.

As the youth wandered through the landscape they underwent a gradual shifting of states-of-being and with these shifting states the disclosure of the world gradually changed. Thus the freeing from the public time of the schools was accompanied by a freeing from the state-of-being it induced.

Through wandering the youth were freed to spatialize and temporalize from their own imposed centers. They experienced an at-one-ness with things they encountered and came to dwell more and more in the landscape and gradually became the landscape. Their wandering helped them to return to nature, to return to the ground of being. This return occurred through joy because the matter of returning to the origins of one's being is a real homecoming, a real joy. This

homecoming generated gratitude and posited an acceptance of the world that had meaning for them.

The recovery of being that occurred was prepared for both by the sacrifice of all that could have been theirs, and their readiness for nothingness. This, apparently, was precisely the sacrifice needed. They fled from all else other than their own being and thus answered a summons inherent in human nature - to affirm oneself as someone.

The world with which the child is in immediate relationship, before he distances himself from it, is "landscape". The human world is both landscape and geography. "Geography" is the common world in which private landscapes become ordered. The primordial problem is the necessity of relating the geography of schooling to the landscape of the individual. There is little doubt that the acquisition of geography is necessary to human development. The world has to be structured with geography. But as Vandenberg points out "to live in a world of pure geography, is to lose one's home in landscape and undergo an alienation not merely from the world but from oneself and others" (Vandenberg, 1971, p. 86). To lose contact with landscape is to be depersonalized, to be at home nowhere.

The German Youth were at home nowhere as a result of the schooling to which they were subjected. When, however, the unity with being was regained they were at home everywhere. Geography becomes alienating only when it is not grounded in the child's landscape. Schooling has as an objective the establishment of a geography - of logically ordered knowledge. In order to establish a common world of schooling, however, the pupils are faced with the factual, the repeatable and the

valid for all pupils regardless of their individual landscape. Thus the increasing formalization and intellectualizing of schooling make it all the more imperative for youth to step back into the landscape. Today this attempt to step back into the landscape is known as opting-out. Increasingly, like the German Youth, the youth of today are trying to escape the boxes, the industrialization and growing materialism in their village. Because of the mass media there are very few places "outside" where the young can wander. Nevertheless, many do "hit the road", as the number of youth travelling the village paths indicate.

Besides travelling around the globe, the young are attempting to regain their "landscape" in many other ways. Perhaps the most obvious manifestations of these attempts are evident in their use of marijuana L.S.D. and other consciousness-freeing medicines, as well as the non-conformity they express in their song, dance and their rejection of many of the social mores. It is, because the space to wander "outside" is limited, that many of today's youth have opted for travel "within" themselves. In many cases they have no other choice; they must find a way to affirm their own being (Vandenberg, 1971).

THE VILLAGER - YESTERDAY, TODAY

Provided with a vision of the world as a village planet and an existential analysis of why many of the villagers do not feel at home in their village, we now address ourselves to the problem of arriving at a view of man capable of living and working in our village.

In the ancient Greek city-states, man - the free citizen, not the slave - was considered chiefly in political terms. Homo politicus was

what he was because of his participation in the affairs of his city-state, and this alone distinguished him from slaves, barbarians and animals.

With the coming of Christianity man was considered a religious being. Man's religious feelings, beliefs and customs distinguished him from the heathen and the animal. Man during this period and up until the Enlightment was homo theologicus.

With the advent of the industrial revolution homo economicus appeared and man became involved in the geography of production, distribution and consumption of goods and services. The control of the means to these things permeated daily life. Man now became one in a production line and the end result of this phenomenon was man's alienation from his work. In most recent years, we have heard man described as biological man, psychological man, secular man, organization man, space man, symbol-forming man, homo ludens and homo fantasia, or homo festivus, as man is described in Harvey Cox's work The Feast of Fools.

Today man is painfully struggling toward a new conception of himself. Some implications of this ideal are outlined by Niebuhr in The Responsible Self. The two central components of ideal moral man are responsibility and creativity. The nature of responsibility suggests the image of man-the-answerer, man engaged in dialogue with self and with others and acting in response to action upon him. What this response should be is suggested by the second component, creativity. Man is an artist and therefore is called to shape the stuff of daily experience into something uniquely expressive of his own originality as a person and of that transcedent plentitude to which he is open (Niebuhr, 1963).

We must remember however that the Lebensraum in which man lives is no longer his. Jacques Ellul in his poignant work The Technological Society, tells us:

> [man] . . . must adapt himself, as though the world were new, to a universe for which he was not created. He was made to go six kilometers an hour, and he goes a thousand. He was made to eat when he was hungry and to sleep when he was sleepy; instead, he obeys a clock. He was made to have contact with living things, and he lives in a world of stone. He was created with a certain essential unity, and he is fragmented by all the forces of the modern world.
> (Ellul, 1964, p. 325)

If man is to be truly self-responsible, then he must distantiate himself "from every relation in order to center himself upon his relation to himself as an individual" (Kierkegaard, 1956, p. 216). This view of man, although ideal and necessary, is not sufficient for it is too individualistic. There are issues of existence that can only be met through communion with our fellow man for, as John Wild tells us "individuals may develop peculiar meanings of their own which would separate them from the public world of the community in which they live" (Wild, 1963, p. 258). While these peculiar meanings may be the result of insight and originality and so herald a turning point in history, they may also be, according to Wild, egotism and eccentricity in which case men become locked up in a world of their own so that genuine communication is impossible.

In order to respond and not just react, man must have as accurate a grasp as possible on what he is dealing with. Every encounter, whether friendly or hostile, is in some way consciously or unconsciously a struggle for power, says Tillich (Tillich, 1954, p. 87). And to be scandalized by this is to be scandalized by the real. To ignore it is to court disaster says Johann in Building the Human (Johann,

1968, p. 60). The person is called to do battle, there is no advancing without it. Johann tells us that if man is called to know peace as well as to do battle, it is because peace is not a state but a process, not just a matter of avoiding conflicts but of keeping our conflicts constructive (Johann, 1968, p. 62).

The battleground is the life space of each individual wherein he fights against moralism and strives to be a truly moral person. Moralism according to Versfeld is "the morality of false guilt, the morality of taboos, of legalism, of sheer convention, of domination of man from the outside" (Versfeld, 1968, p. 1). Piaget named this burden the morality of constraint or of heteronomy (Piaget, 1932, p. 197). A man who always conducts himself under the regard of others is but a pastiche of his real self. He is not one with himself but rather is always torn in two, often experiencing the sense of being powerless, compelled, alienated from himself. To opt for the non-self and try to be for others is essentially to work contrary to man's fundamental endowment to be for himself. It is to set up and live up to an image of what others expect and thus give the impression of being what one is not. According to Versfeld, the essential manifestation of "sin" for St. Augustine is the divided self, the self in which intelligence and emotion have been divorced. The essence of sin for Augustine is idolatry, the setting up of a false image, false infinities which rule us with compulsive force. The struggle against these false infinities, these bondages which man has laid upon himself, must be covered up with systems of law and morals which are attempts to superimpose an order where inner order and at-one-ment is lost. Versfeld claims that it is the creation of an idol or mask that stifles real creativity in morals. This creativity can be

exercised only by accepting the historical present. Parenthetically, man's future is never simply a prolongation of the past. Augustine's cry ama et fac quod vis not only shatters moralism but is fundamentally a matter of that freedom which permits man to introduce novelty into the world. It is the freedom of the autonomous man. To drop the mask then is to awaken and come home to oneself. But that is "to fight the hardest battle and never stop fighting" for Cassirer tells us that man is declared to be that creature who is constantly in search of himself (Cassirer, 1944, p. 6). While this study is addressed to obtaining further insight into the autonomous person, the writer does not wish to imply that she believes this to be the highest stage in the development of morality. Just as socialization is no longer an adequate aim of our education system, neither is conformity to the existing order an adequate reason for "doing good". Max Scheler in his work Man's Place in Nature observed that if traditional patterns make possible a certain kind of progress then human development also demands a gradual loosening of their hold - a going beyond what is (Scheler, 1962, p. 26).

As previously noted, man's reaction to the rapid changes, the breaking down of traditional supports and the overpowering influence of the media, has been either to give way to the despair of conformity, or to protest against everything institutional, everything traditional. It is necessary that we have patterns, that we know limits if only to free us to work out the details of everyday living. To have to attend to everything all at once is to bring on catatonic non-action. An alternative to opting out through total conformity or through total protest is plausible. It is the quest for the greatest possible freedom within the human situation. It assumes a difference between the order

that is and the order that ought to be. And this is where morality begins. Unthinking conformity to the existing order is not morality. Protest against the existing order becomes morality only when it judges that order by a vision of what ought to be and might be. This is the moral response of a truly autonomous man. This is the response of man who is awake, aware and grounded in his own personal landscape and in the ethos of human co-responsibility. It is the response of a man capable of living and working in our village.

THE VILLAGE SCHOOL MASTER

> "there is an ancient myth about the image asleep in the block of marble until it is carefully disengaged by the sculptor. The sculptor must himself feel that he is not so much inventing or shaping the curve of breast or shoulder as delivering the image from its prison."
>
> (Antoine de Saint-Exupery)

With more or less awareness, all men yearn to escape from prison; all men feel the need to come alive. It is the work of the village school masters to awaken the people; to provide the space for each human to come to be someone himself; to assure the on-going research necessary to provide answers to questions related to education - questions such as: how do children come to that inner freedom which enables them to take responsibility for their own successes and failures in life; how do we assist in the building of character structures of people who are free enough to innovate and secure enough not to strike; how do we care for physical and psychological needs without fostering dependency patterns; how do we support that human ability to differ so that children learn to differ constructively?

We know that children absorb everything in their world space - sunlight, home, trees, water, smells, sounds, tastes, feelings, attitudes, people. They seem to have invisible antennae from their earliest days, as the works of Ainsworth, Bowlby, Goldfarb, Spitz and others have indicated. Childhood is often referred to as a time of preparation for adulthood. Childhood is a preparation for adulthood but it is also something, some time, important in and for itself. If we believe that man is an artist, free to create himself, then how the child sees and feels about himself and others is important, how a child accepts responsibility for his own successes and failures at any one stage is important; how a child comes to make choices and take responsibility for his choices is important. Thus, how a child sees, feels, judges and acts in any one situation is in some measure a concomitant of the sediment of lived experiences within the natural history of the child.

This study is an attempt to identify children who seem able to take responsibility for their own successes and failures in one aspect of their lives and who also seem to be well developed psychosocially.

This attempt is made in the hope that from a follow-up study of these children we may glean information to guide the task of the village school masters.

> There is little that cannot be remedied later, there is much that can be prevented from happening at all.
>
> (Erikson, 1968, p. 104)

CHAPTER II

INTRODUCTION TO THE STUDY

> This above all; to thine own self be true
> And it must follow, as the night the day,
> Thou canst not then false to any man.
>
> (Shakespeare)

PURPOSE OF THE STUDY

Is social conformity the teleological goal? Children are born into a society and culture where norms and values are already established but the process by which children interiorize these norms is one about which there are still many unanswered questions. A system of norms and values presupposes that some actions are good and some bad. Ideas about good and bad have been common to all cultures, but what specifically constitutes what is morally good or morally bad can and does vary from one culture to another.

Traditionally, according to Szasz, the designation moral has been used to characterize a person who lives up to the teachings or correctly obeys the regulations of his particular moral code (Szasz, 1967, p. 15). We may find, however, that the result of a traditionally good conscience is that of not being ourselves and this is the destruction of genuine conscience according to Versfeld (1968, p. 15). Today simple "rule-following-behavior" has been greatly weakened, consequently greater possibilities for making choices are afforded the individual. Szasz states that "to the extent that people have freedom of choice - and to

that extent only - they live as moral beings." To live as moral beings implies moral responsibility which for this study is defined as the feeling that one has the power within oneself to examine alternatives, to make decisions and to take responsibility for the same (Szasz, 1967, p. 46). Concerning the emergence of responsibility Wild states:

> The child is born into a public world that is already ordered in certain accepted patterns which he assimilates into his thought and action as he learns his mother tongue. This learning takes time, and, as it proceeds the child becomes more and more responsible. At first, as we have indicated, his understanding of the whole world order in which he exists is very dim. But with certain limited regions, like that of the household, he soon becomes familiar, and for certain special acts within such a limited region, he is held responsible to others, like his parents, who possess a clearer grasp of the whole. As yet, he is neither able to think and act for himself, nor, therefore, fully responsible (answerable) to himself. He cannot answer for the final significance of his acts, but only for a limited, regional significance. He is not yet existing in and for himself in a world that he has worked out for himself (Wild, 1963, p. 265).

It was with these certain limited regions in mind that a test limited to academic situations was chosen in an attempt to obtain a measure of children's ability to accept responsibility for successes and failures in their lives.

SIGNIFICANCE OF THE STUDY

"While the problem of humanization has always, from an axiological point of view, been man's central problem, it now takes on the character of an inescapable concern"(Friere, 1971, p. 27). Thus Paulo Friere, in his work Pedagogy of the Oppressed, reminds us that for "coresponsible" participation in our village world man must somehow come to grips with the quality of human existence.

In terms of our work with children and the quality of human existence Eve Lewis, a British psychotherapist, tells us that those of

us who have the care of children during their developing years should have insight into the child's way of relating to his outer reality; into the child's capacity to reason at different levels; into values, interests and natural religious impulses which prevail in what we may call his inner world (Lewis, 1966, p. 29).

In the continuum of ontological development, whatever an individual does, thinks, or feels in any one area of his life at any given time is intrinsically linked to the person's image of himself, his family, his friends and his key reference points. Psychic devastation, feelings of powerlessness and the "i am nothing" syndrome arise from the individual's perception of himself in interaction with his personal environment. Since nothing is ultimately achieved within the child that is not achieved by the child himself, it is necessary that we begin where the child is, with his world, his weltanschauung.

The significance of this present study lies in the pragmatic possibility of obtaining necessary information from the sediment of a child's psychosocial history regarding his successes and failures in his ongoing struggle to become someone himself, as related to the growth of internal locus of control within himself. With this insight we may begin to provide or create the space for children to initiate the process of becoming morally responsible beings.

THEORETICAL FRAMEWORK

The theoretical background in regard to moral development in children is presented in Chapter III. The following is the theoretical framework for the instruments employed in this study.

In elaborating upon his concept of moral man, Szasz postulates a

series of attitudinal polarities which, he states, tend on the one hand to allow man greater freedom regarding the control of his own life and environment, and on the other to re-establish subservience to authoritative guidance (Szasz, 1967, pp. 47-50). DeCharms uses the word "origin" to connote a person who sees himself as the originator of his own behavior, and "pawn" to connote a person who perceives his behavior as stemming from a force field - an external source that coerces him into behaving in a certain way (DeCharms, et al., 1965, p. 242). Both "moral" man according to Szasz and "origin" man according to DeCharms recognize man's active part in the creation of the world of which he is a part. Both see man with the possibility of having internal control over his own personal environment, as having power within himself.

Rotter's concept of internal versus external locus of control postulates that individuals exhibiting internal control are more likely to believe that what happens to them in a particular situation depends upon their own efforts, that is, they perceive successes and failures as consequences of their own actions. Individuals exhibiting external control are depicted as those who perceive their successes and failures as being caused by more powerful others and other outside forces (Rotter, 1966).

Crandall, when considering the developmental aspects on internality, states:

> The dependence of young children upon others for instrumental help and emotional support is, of course, a necessary condition of early development. However, the resolution of dependence on such caretakers and the concomitant acquisition of independent problem-solving techniques are equally important requisites of normal personality development (Crandall, et al., 1965, p. 94).

With age and experience, children should begin to feel that they

are the originators of and therefore responsible for their own actions. An examination of how children attain to this lofty estate is basic to understanding how children develop moral responsibility.

Erikson, with his vast appreciation of human potentialities, perceives the developing individual as a creative enterprise in his efforts to utilize his own inner drives and enmesh them with environmental opportunities (Maier, 1965, p. 73). Accordingly, Erikson's hierarchical open system model of psychosocial development was chosen to serve as a framework for this present study.

Erikson's hierarchical model of psychosocial development, is based on the assumption that ego development takes place in a systematic manner and is divided into eight successive stages. Each successive stage enables the individual to engage in more and more complex activities and interpersonal relationships. Erikson also postulated that at a certain point individuals are propelled into the next stage regardless of whether they have coped successfully or otherwise with the present problem. Underlying such postulations is the assumption that the solving of a present crisis will clear the way for the individual to cope with the next stage problem, while the unsuccessful handling of a crisis simply adds a psychic deficit to the individual's coping and generally prevents the satisfactory solving of the problems of the succeeding stages (Erikson, 1963).

While Erikson's theory has been popular, it has been far from heuristic. David Rapoport suggests that one reason for this shortcoming is that the conceptual status of this theory's terms is so far unclear (Rapoport, 1959, p. 16). Ciaccio (1969) addressed himself to this empirical problem and attempted to test two of the theory's basic

postulates. To carry out this project Ciaccio used a projective instrument devised by Boyd (1964). Ciaccio developed his own coding system for this instrument. In so doing, Ciaccio worked with three samples of children ranging in age from approximately five to twelve years of age. "None of the subjects was drawn from any of the special education (educable mentally handicapped or gifted) classes" (Ciaccio, 1971, p. 307). Ciaccio tested only boys. The socio-economic status of the children was "either consistent with or above the 'average' figures presented by the 1960 Census Bureau statistics" (Ciaccio, 1971, p. 307). This present study, like Ciaccio's addresses itself to testing the two basic postulates of Erikson's ego stage progression with increasing age and psychological crisis. Unlike Ciaccio's work, this study addresses itself to samples of both boys and girls of average intelligence ranging from grades I to VIII. This study confines itself to children of average socio-economic status as defined by Blishen (1958) Socio-Economic-Index.

DEFINITION OF TERMS

> Alice had not the slightest idea what Latitude was, or Longtitude either, but she thought they were nice grand words to say.
>
> (Lewis Carrol)

Internalization - involves incorporating something with the mind or body; adapting as one's own, ideas, practices, standards or values of another person or of society (English & English, 1958).

Moralism - is "the morality of false guilt, of legalism, of sheer convention, of the domination of man from the outside" (Versfeld, 1968,

p. 1).

Psychological strengths - refers to the orderly development of the positive psychological qualities of trust, autonomy, initiative, industry, etc. (Erikson, 1963).

Psychological deficits - refers to the development of the negative psychological qualities of mistrust, shame and doubt, guilt, inferiority, etc. (Erikson, 1963).

Sediment - as the term is used by Schutz, is the selective aggregate of significant factors, from the totality of lived experience which are retained by the individual as relevant to his ongoing realization of himself (Schutz, 1970).

ESD - refers to Ego Stage Development Test which is a measure employed in this study.

IAR - refers to the Intellectual Achievement Responsibility Questionnaire which is a measure employed in this study.

S - refers to subject.

HYPOTHESES AND OUESTION DIRECTED TO THE STUDY

The basic postulate of Erikson's theory is that the ego develops systematically in stages with increasing age. The second postulate is that the ego develops as it meets with psychological crisis which each new stage affords (Erikson, 1963).

A. Younger children in the sample are expected to show greater concern for the psychosocial issues of earlier developmental stages, while the older children in the sample are expected to be more concerned with the psychosocial issues of later stages as measured by ESD.

To demonstrate this progression four grade levels of boys and girls are represented in the study: Grade I (6 year olds), Grade III (8 year olds), Grade 6 (11 year olds), Grade 8 (14 year olds).

1. The 6 year old boys are expected to be most concerned with the Autonomy Versus Shame and Doubt issues of Stage II; the 8 year old boys are expected to be most concerned with the Initiative Versus Guilt issues of Stage III; the 11 year old boys are hypothesized to show peak interest for the Initiative and Industry Versus Guilt and Inferiority issues of Stage IV; the 14 year old boys are hypothesized to show peak interest in Industry Versus Inferiority issues of Stage IV.
2. The 6 year old girls are expected to be most concerned with the Autonomy Versus Shame and Doubt issues of Stage II; the 8 year old girls are expected to be most concerned with the Initiative Versus Guilt issues of Stage III; the 11 year old girls are hypothesized to show peak interest for the Initiative and Industry Versus Guilt and Inferiority issues of Stage IV; the 14 year old girls are hypothesized to show peak interest in Industry Versus Inferiority issues of Stage IV.

B. With age and experience children should begin to feel that they are the originators of and therefore responsible for their own actions.

Therefore, with increasing age, both girls and boys are expected to demonstrate an increasing ability to accept

responsibility for their successes and failures in academic matters as measured by IAR.

C. In regard to the relationship of the development of IAR and ESD, it is hypothesized that there is no significant difference in the relationship of the development of IAR and ESD

1) in Group I girls
2) in Group I boys
3) in Group II girls
4) in Group II boys
5) in Group III girls
6) in Group III boys
7) in Group IV girls
8) in Group IV boys
9) in total girls group
10) in total boys group
11) in overall group.

D. Question addressed to the study. Upon examination of the idiographic data, do the same children emerge in the top 20 per cent of both IAR and ESD?

CHAPTER III

SOME THEORETICAL PERSPECTIVES

Kohlberg in his examination of the literature on moral development gleaned three criterion measures of internalization: the emotional, the behavioral, and the cognitive developmental (Kohlberg, 1963, pp. 64-69). This chapter presents some theoretical perspectives utilizing Kohlberg's criterion measures as field of moral development. An emotional perspective, a behavioral perspective and a cognitive developmental perspective are discussed. This discussion is followed by a brief consideration of several very early studies on moral development carried out on this continent, a resume of related Russian work and a summary of the data as it relates to the present study.

AN EMOTIONAL PERSPECTIVE

Before the time of Freud it was difficult to follow the admonition of the old Delphic oracle, "Know Thyself." The execution of this injunction is now possible to a far greater extent than it was before this giant emerged on the psychological scene.

According to Freudian psychology the evolution of the moral sense follows closely the development of the normal person. For the first year and a half the child looks upon the world as part of himself and existing for no other end than for his pleasure. The child is literally self-centered. The id is master. The id, according to Wright, is a generic term for the energies in the system and is what distinguishes the system at rest from the system at work. On the

physical level the id may simply be thought of as a quantity of energy, on the physiological level as a quantity of excitation in the nervous system, and on the psychological level as a quantity of psychic energy which may be subjectively experienced as discomfort or tension (Wright, 1971, p. 32). Any quantity of energy, excitation or tension in the system is called for by stimulation and abated by its removal. Since, according to Freud, the id is master then the only criterions of judgment for the tiny child are; does it feel good? or does it please me? Reality is non-existent outside of the child. Gradually, however, the dominance of the id gives way as the child begins to differentiate between himself and his environment.

The ego, which is the agent of adaptation to reality, has as its main function the carrying out of the wishes of the id and of controlling and directing behavior so as to achieve the fullest possible gratification. The ego acquires energy from the id through cathexis. Being charged with instinctual energy the ego is able to delay behavior in the interests of fuller satisfactions later and to bring about a temporary redistribution of energies within the system by fantasy (Wright, 1971, p. 34). If the child wishes to have his desires satisfied he is forced to come to terms with a reality outside himself. His one dread seems to be the loss of parental love and protection. To obviate such a disaster the child will renounce any self-satisfaction which does not coincide with his wishes. At this point the child simply exchanges the satisfaction of one need for another. As yet there is no internal sanction for his acts and apparently no guilt feelings.

Freud tells us that at approximately the age of three years

authority is internalized with the formation of the super-ego. Now the child sees the father as a competitor for the mother's love and somehow knows that he cannot compete. Instead he identifies with the father and so receives the mother's love directly. During this process the child establishes the beginnings of his super-ego which sets itself over a portion of the ego (Freud, 1923).

The superego has two primary functions. The first, conscience, is to suppress, neutralize or divert instinctual forces which, if acted out, would violate the moral rules of society. Having no original source of energy itself the superego serves as a channel whereby aggressive energies from the id are fed back into the system. The second or ego ideal function of the superego is to hold before the ego positive ideals of behavior that society judges worthy of cultivation. The ego ideal is what the ego aspires to become (Wright, 1971, p. 340).

When Freud first began to come to grips with the problem of the superego ("On Narcissism", 1914), he dealt with it in terms of two interrelated agencies - the ego ideal and conscience. Later, in his study of group psychology (Freud, 1921), he used ego ideal as the generic term for both agencies. Soon afterwards, in The Ego and the Id (Freud, 1923), he treated ego ideal as synonymous and interchangeable with his new structural concept superego. Finally, in his New Introductory Lectures (Freud, 1933), he set the ego ideal as one activity of the super ego, along with self-observation and conscience. Concerning the super ego he wrote: "It is also the vehicle of the ego ideal by which the ego measures itself, which it emulates, and whose demand for ever greater perfection it strives to fulfill" (pp. 64-65). It is in not meeting these ideals, which are concerned fundamentally

with renunciation of certain instinctual gratifications, that one experiences guilt and inferiority feelings.

After a period of what Freud calls latency, a child steps into an extended period of socialization, which in turn leads to the point where the conscious intellect has primacy over the unconscious id and super-ego, and the final goal of moral growth is achieved. At this stage, according to Freud, a child is aware of his needs and constraints and has the ability to make free choices (Freud, 1923).

Psychoanalysts, therefore, define morality as conformity to cultural standards, and they conceptualize the problem in terms of internalization, viewing moral development as the incorporation of a set of rules and values that come from the external world (Freud, 1926). The child forms an ego ideal consisting of his parent's standards and the parents in turn, are seen as transmitters of the cultural standards. The psychoanalysts differ with the learning theorists in their view of how the child manages to make the ego ideal his own, in that the psychoanalysts see the process as less mechanical.

Psychoanalysts agree, however, with the learning theorists that the process is a direct internalization and that morality is mainly a cultural imposition on the individual. Society insures its survival by imposing restrictions on the individual's destructive tendencies (Freud, 1930).

A BEHAVIORAL PERSPECTIVE

Learning theorists posit that the training and learning processes involved in moral development follow the same laws and therefore do not differ in principle from those found in other sorts of behavior. This

view is a more mechanical view than that of psychoanalysts. Hartshorne and May (1928, 1930) conducted an extensive Character Education Inquiry in which the resistance to temptation studies defined moral character in terms of honesty, etc. Their findings suggested that situational factors dictate the stand a person takes when confronted with moral dilemmas. According to the learning theorist there is no such thing as a generally honest person. Their work opened up the whole area of specificity and generality with regard to moral development. MacKinnon (1930) repudiated this specificity. Using Hartshorne and May's methods, MacKinnon found consistency in both honest and dishonest subjects.

Basically, according to the learning theorists, parents shape their children's behavior in three ways; by punishing them with verbal rebukes, sarcasm, smacks, isolation, retracting privileges and witholding affection; by rewarding them with praise, smiles, hugs, gifts and attention; and by serving as models.

Eysenck (1960), in the article "The Contributions of Learning Theory", stated that moral values are learned in the course of a child's development and therefore any theory regarding this area of development must be based on known facts of modern learning theory. He supported his statement by postulating that conscience is acquired through the conditioning of anxiety responses. For example, when a child misbehaves, that is when he acts in a sociably undesirable manner, he is punished. The association of punishment with a certain act and situation results in conditioned anxiety causing the avoidance of such behavior in the future. Individual differences were explained in terms of constitutional differences in conditionability.

Other subscribers to an internalization theory posited more

complex acquisition mechanisms than instrumental conditioning. Sears et al. (1957) and Whiting (1960), for example, have accepted the notion of a more global internalization of social rules. Bandura and Walters (1963) have assumed that moral behavior is a result of reinforcement and modeling. All agree with Eysenck in defining morality as conformity to cultural norms. They base their stand on the assumption that the child directly internalizes the standards of his society.

The theory of learning by example is another method of shaping behavior to which the learning theorists subscribe (Mischel, 1966; Berger, 1962). As an outgrowth of this method the theorists believe that people's behavior can also be controlled and shaped by the group (Asch, 1956; Deutsch and Gerard, 1955; Milgram, 1964; Berenda, 1950).

The learning theorist's definition of man may be summed up in B.F. Skinner's description of men and women as unique bundles of behavior determined by environment, only that and nothing more. If you would control, or change human behavior, you need only control environment. Advocating a technology of behavior and building its program on the basis of man the reactor, the behavioristic approach to moral development does not grant man the choice of moving beyond the stage of morality of conformity.

A COGNITIVE-DEVELOPMENTAL PERSPECTIVE

Developmentalists see the person as a responding and responsible actor developing his own structure of the environment. The structure changes in an on-going qualitative way as a result of man's social experiences. It is not through passive incorporation but rather by actually coping with a social environment that man attempts to order and

organize his social experience.

Piaget maintained that the organization of a child's thought is qualitatively different from that of an adult and therefore he included a sequential analysis of developmental changes in his study of moral development. The stage approach (Piaget, 1932) assumes that each individual must pass through stages in the prescribed sequence, thus implying that the child cannot skip stages and that he cannot proceed in a different order; for while the order is constant, the age at which a stage begins is not fixed. The age of emergence of a structure is largely dependent on the environment which can aid or impede development. As a result, one would expect that ages related to stages should vary from culture to culture as well as from person to person (Turiel, 1966, p. 97). The stage approach to moral development is interactional in that biological characteristics combine with experience in forming structures.

Piaget delineates three levels of moral development which he arrived at from an inductive analysis of the development of moral judgment of the child. The three stages are, the amoral stage, the heteronomous stage and the autonomous stage. Piaget is indebted to Kant for his two key works, heteronomy and autonomy. According to Kant the child's long apprenticeship of moral discipline and training by an authority figure could produce the truly moral man. Hence, discipline is the essential training for freedom. Piaget rejected this insight. Bull viewed this rejection as probably due to Piaget's attachment to Durkheim (Bull, 1969, p. 12). Durkheim wanted to construct a secular society whose authority would be Society. His morality had three elements; discipline, attachment to social goals, and autonomy of self

responsibility - which autonomy was social and not personal.

In the first stage of development the amoral stage, there is no awareness of rules, but simply ritualized repetition of acts. The child is totally ego-centric and thus during this stage the world which he confuses with himself exists only to satisfy his interests and desires. The child feels and understands everything through the medium of his universe - himself. Hence, the very young child can best be described as "amoral".

Gradually, however, the child learns to "distanciate" himself from his environment as he comes in contact with the judgments of others. He acts in conformity to rules external to himself, for at this stage rules are sacred and inviolable. He seems to believe in the absolute value of the commands he receives. The attention or respect given at this stage is directed not to the command but to the person giving the command. The child doesn't seem to know why he does what he does, he simply knows he must do it. Piaget attributes this conduct to the presence of unilateral respect for authority and adult constraint. During this period the child seems to accept the righteousness and necessity of strict punishment and the importance of submitting to parental dictates.

Heteronomous morality is characterized by moral realism, that is, the rules are apart from the individuals who obey them and they have a permanent and objective value.

Later, the child becomes more concerned with equality among his peers and with types of punishment that fit the crime. As his judgments become more flexible, his concern for unilateral respect is replaced by mutual respect, and constraint is succeeded by cooperation. In other words, autonomy follows heteronomy. To this stage of cooperation

the child, through mutual reciprocity, which is the outcome of a discussion between equals, compares his own motives and activities with others, including adults, and begins now to reflect on his motives and judge them objectively. Now all semblances of the primacy of his own personal convictions and blind faith in adult authority disappear as the idea of justice and mutual service takes over. At this point the good is something that is appealing in itself and not merely obligatory. This third stage is the only truly moral level. Piaget differentiates between the "two moralities" which he sees as different expressions of the same tendencies which are manifested at different stages of children's development.

Egalitarian and democratic morality is based on mutual respect and cooperation. There is a sense of justice which arises from interactions between the child and his peers. To the question, "How does the child ever attain to autonomy proper?" Piaget answered that the first signs of autonomy appears when the child discovers that truthfulness is necessary to the relations of sympathy and mutual respect. Reciprocity to Piaget seems to be the determining factor. Moral autonomy appears when the mind regards as necessary an ideal that is independent of all external pressure. According to Piaget, apart from our relations with others there can be no moral necessity because the individual knows only anomy and autonomy. On the other hand, any relation with other persons in which unilateral respect takes place leads to heteronomy. Autonomy appears, therefore, only with reciprocity when mutual respect is strong enough to make the individual feel from within, the desire to treat others as he himself would wish to be treated (Piaget, 1932).

The manner in which the organism deals with reality is in part determined by the biological principles of organization, adaptation and equilibration (Piaget, 1947). The problem is more complex because the theory considers multiple interactions. At any given developmental phase, change is due to an interaction of experience and the functioning stage of the child. The existing structure influences how the environment is experienced and it is the interaction of that structure and new experience which can be analyzed in terms of how it is dealt with by a child within a particular structure. The child's structure has been acquired in the developmental process and has been determined by an interaction of organismic tendencies and his previous experiences. Development as such, is a function of the child's interaction with his environment.

It is said that Thorndike (1936, p. 4) gave a contemporary voice to the Socratic maxim "To know the good is to do the good" when he asserted that goodness and intelligence are positively correlated. This assertion was based on an exhaustive collection of moral and intellectual data gathered by one of Thorndike's students, Clare Chaswell (1935). For Gesell and his co-workers (1956) growth in the ethical sense was related to an increase in intelligence as well as to personal relationships. According to this team of workers, the intellect plays the most important part in grasping moral values abetted by the influence of experience and environment. Edwards and Pringle (1963) found that the more intelligent children gave more and a greater variety of reasons for choosing their Ideal Person. They also offered more and a greater variety of wicked deeds. The intellectually superior were better able to handle extenuating circumstances in assessing

hypothetical moral situations. Durkin (1959) found that the level of intelligence was not related to the child's notion of justice. In Durkin's three studies, intelligence was measured by standard tests and therefore, it is very doubtful whether this measure was what Piaget understood by intellectual development. Stuart (1967) gave subjects a test of decentering, the process that heralds the end of egocentrism and is thus intrinsic to operational thinking. Stuart was measuring more directly what Piaget considered to be intellectual development and his results showed that those subjects who decentered were more mature in their moral judgments.

For the most part the indications of the work of these researchers seem to point to the fact that intelligence does seem to correlate positively with moral goodness and thus they agree with Roger Brown's (1965, p. 243) statement, "the child's sense of justice as well as his notion of naughtiness reflect the developmental level of his intelligence." Kohlberg (1969, p. 391) suggests that "cognitive maturity is a necessary but not sufficient condition for moral judgment maturity." He found among children of below average ability a linear correlation of .53 between I.Q. and moral judgment whereas no relationship (r.16) was found between I.Q. and moral judgment in the above average children. The cognitive theorist can justly reply that: 1)greater intelligence does not necessarily mean greater virtue, but only that the reasons for being virtuous are better; and 2) that the situations in which greater virtue might be expected to follow from greater interest have not yet been explored. Piaget does not take I.Q. as such into account.

According to Garrison et al. (1967, p. 258) boys and girls from

early childhood are encouraged to adopt different values. They state that boys are expected to value independence, responsibility and courage, and they are actively guided toward developing an inner strength for meeting difficulties. A girl, on the other hand, is taught that self-fulfillment lies in her potential role as wife, mother, and homemaker. However, in the studies that specifically looked at the differences between the responses of boys and girls (Durkin, 1960; Boehm and Martin, 1962; Jahoda, 1958), no difference was found. In the responses given to the Ideal Person test by Bray (1962) and also by Edwards and Pringle (1963) boys, on the average, tended to choose male ideal persons while girls quite often tended to choose persons of the opposite sex as ideal persons. Boys tended to choose characters associated with war, politics, sports, explorations or adventure, while girls tended to choose characters noted for their religious or moral qualities. Piaget himself ignored this difference and worked mainly with boys.

Piaget (1932) postulated from his research findings that morality changes as the child grows older. This stand has been well substantiated by studies which have included children of many different cultures (Lerner, 1937; MacRae, 1954; Mendennus, 1959; Johnson, 1962; Durkin, 1959 a and b; Loughron, 1966; Najarian-Svajian, 1966; Bresnitz and Kugelmass, 1967; and Bull, 1969). There seems to be one area that does not follow this pattern, the area of the development of concepts of justice. Havighurst and Neugarten (1955) working with American Indians, found either an increase or no change with age in belief in immanent justice. MacRae (1950) found a decrease in belief in immanent justice with age but this trend was not consistent. Laforce (1967), working

with white and Indian children in Alberta, Canada, found that her results did not support a decrease with age in belief in immanent justice. Age is probably not a major factor in moral development but rather simply provides guidelines to probable levels of development within certain circumstances.

McCandless (1967, p. 5) tells that the way in which a child grows, mentally and physically, is probably affected as much by the way life treats him, by the opportunities he has to learn, and by the richness and emotional atmosphere of his environment as it is by his sensory-neurological and muscular equipment. The influence of culture and of social status within the culture upon the development of moral judgment has been the subject of many research projects. Freud (1936) stated that the content of culture is internalized through identification with parents. Allport (1955) postulates that growth toward moral maturity becomes possible as the self image and value systems of the individual develop. Allport contends that this development is helped by the process of identification and experiences within the individual. Brown (1965) states that in a changing society, the process of moral development is subject to modification. Changes are caused by internal contradictions, the impact of foreign moralities and the creation of new circumstances. Therefore, according to Brown, this process can only be understood if we take into account variations existing in the field of experience surrounding the child.

Although Piaget posited the importance of social relationships and hence environment, his classic, The Moral Development of the Child, (1932), dealt with only one ethnic group and one social class. From that study he developed the thesis that since the child experiences two

types of social relationships - first with adults, then progressively with peers - he develops through two types of morality; the first heteronomy born of unilateral respect for adult constraint, and the second autonomy born of mutual respect for peers. Both moralities are social but derive from different authorities. Hence, according to Piaget's theory, we should expect children who did not know strong controlling parents to be more advanced towards the morality of autonomy. In thus stressing the influence of social environment, Piaget is typically continental in interpreting child behavior on a genetic basis. Genetically, development is from within; adult constraint merely retards it (Bull, 1969, p. 12).

Harrower (1934) concluded that since results obtained from her control group differed significantly from the group culturally similar to Piaget's sample, either, the stages as set out by Piaget did not hold universally or, that these stages could be accelerated within certain environmental circumstances. Lerner (1937) found children of high socio-economic status were less inclined to see moral principles as products of adult constraint, less inclined to see them as unvaryingly rigid and more inclined to take extenuating circumstances into account. From these findings Lerner felt that Piaget should have studied the influence of parental authority in more detail before generalizing his stages. Swainson (1939) concluded that the development of moral ideas depended upon the progressive integration of the personality in relation to an ever widening environment. Liu (1950) studied the influence of cultural background of Chinese and non-Chinese children and found that at each level more of the non-Chinese revealed a belief in immanent

justice, and he thus concluded that a decrease in moral realism is not due to maturity alone.

MacRae (1954) did not find that children whose parents were authoritarian were retarded in moral insight. Studies by Boehm and Nass (1962) and Porteus and Johnson (1965) failed to uphold the finding that reduced dependence on adults and close integration into peer groups are related to moral insight. Laforce (1967) found differences between Indian and white children at various ages with regard to belief in immanent justice and retributive justice, and from her findings one could conclude that culture is a factor to consider in the development of moral judgments in children.

Children living in a kibbutz are far more subject to the socializing influence of peer groups than children reared in nuclear family situations. However, in a study by Kugelmass and Breznitz (1967) where kibbutzim children and children from ordinary family backgrounds were compared, no differences were noted with respect to moral insight.

The evidence is indeed inconclusive. However, studies that measure the situation rather than the child's attitude to the situation may not be attending to the crucial factor regarding moral development.

SOME EARLY STUDIES

Several earlier studies in the area of moral development are cited to demonstrate that as early as 1894 researchers were able to postulate from findings that morality changes as the child grows older. They were also able to postulate that the younger child emphasized the rightness and necessity of strict punishments as well as the importance of obeying without questioning, while older children are more concerned

with punishments that fit the crime. Older children also have more concern for mitigating factors in moral issues.

Barnes (1894) worked with American children ranging in age from 7 to 16. In this study Barnes analyzed 2,000 responses to questions asking the children to describe just and unjust punishments they had received. The results showed that punishments were usually considered just because they came from adults; that children believed that offences could be expiated by physical suffering, and that these views changed with age.

Schallenberger (1894) worked with 3,000 American children. She analyzed their written responses in order to find out how they saw or viewed their own rights. Schallenberger found that younger children favored severe punishments for wrongdoings, while older children favored explanations given for the wrongdoing. It was also found that restitutional punishments were present at all ages but increased with age.

Barnes' (1902) study replicated in great part the 1894 study by Schallenberger. At this time, however, Barnes worked with a population of 1,047 English school children from the lower-middle socio-economic areas. The age range was 8 to 14 years and the task, like the Schallenberger study, consisted of written responses of how children saw their own rights. Barnes found, as did Schallenberger, that younger children favored severe punishments and older children felt that explanations were sufficient.

Macaulay and Watkins (1925) carried out an investigation to ascertain the effects of environment and other influences upon the development of moral values. They also sought to find out what changes

take place with increasing age. They worked with approximately 3,000 children ranging in age from 7 to 18 years from a variety of socio-economic backgrounds. The first section of their work dealt with the children's concept of moral wickedness. Their findings indicated broad areas of development as shown in the moral attitude of the child. Up to approximately nine years of age minor offenses against the child were mentioned; from nine to adolescence, the 'conventional morality of his world is the keynote of the child's attitude'. Signs of rebellion against authority began to appear at adolescence and at nineteen the person apparently had come into full control of himself.

The second part of Macaulay and Watkins' inquiry dealing with the ideal persons as named by the students in their study, revealed that with increasing age, the type of character chosen changed. The main reasons given for their choices revealed that, for the most part, children up to thirteen ignore ethical ideals and the moral aspects of character. The main reasons given for the choice of the ideal person by children up to fourteen was the desire for power. Those over fourteen mentioned the desire for wealth and adventure most often.

RELATED RUSSIAN WORK IN MORAL DEVELOPMENT

To examine Soviet methods of character training is, according to Bronfenbrenner, to become acquainted with the thinking and technology of the Russian 'Dr. Spock', Anton Semyonovich Makarenko. This notable Russian is primarily concerned with the moral upbringing of children, and since, according to Bronfenbrenner (1962, p. 550),"Communist authorities view as the primary objective of education not the learning of subject matter but the development of what they call socialist

morality", the philosophy of Makarenko permeates the educational system. Characteristic of Makarenko's thought is the view that the parents' authority over their children is delegated to them by the state and the duty to one's children is merely a particular instance of one's broader duty toward society. Therefore, when need and values of the family conflict with those of the state, there is no question as to which gets priority. The distinguishing characteristics of communistic methods of character training in and through the school are theoretically and practically aimed at forming a "socialist morality".

Iakobson (1960) in his work "Studying the Moral Attitudes and Judgments of Children of Different Ages" tells that in order to build the character of the citizens of the future the teacher should know the childrens' attitudes to the life around them; that is, to people, to facts and events; to their parents, relatives and other children; to their teachers, class, and school; to study, to work and to the rules and standards of social behavior. He went on to stress that the teachers should also try to know what changes take place over the years in the emotions of the children as the result of changes in their life situation and their relations with people. In penetrating the ethical world of the child he felt that we must look into the child's concept of good and bad behavior. We must ascertain how the child understands such concepts as honesty, justice, etc. We must somehow try to find out how he evaluates and makes judgments about the actions and conduct of the people around him. Added to these musts, Iakobson stressed that it is essential for us to find out what moral motives determine the actions and deeds of the child himself.

Although work in this area has been carried on by such Russian

psychologists as Gurkina, Krutetskii, Aliakrinskaia, Maliovanov, Podberezin, and Rubtsova, they have all, according to Iakobson, studied the ethical world of the child from one angle only - the intellectual - thus limiting themselves to ascertaining the moral ideas of the child. The chief method used in gathering their data was that of analyzing compositions which the children wrote on assigned topics. Feeling that the above mentioned studies were one-sided, Iakobson set out to study the basic moral attitudes of children and adolescents toward their surroundings. The first instrument used to gather the data was a series of questions pertaining to the knowledge of the child's tastes and to rules of conduct. The second instrument was one in which the child was placed in an imaginary situation and asked to tell how he would act under such circumstances. One of the essential purposes of the experiment according to Iakobson was to arouse genuine emotion in the individual and to bring out his real moral attitude toward the given situation. This second instrument consisted of 20 real-life situations. The experiment was recorded on tape. From the results of this study Iakobson points out that inasmuch as some types of influence, characterized by disrespect and scorn for the adolescent, evoke sharply negative reactions, educators should realize that such attitudes on the part of adults can be changed so as not to feed to the child negative feelings toward the people around him. The experimenter also felt that the situations used in the experiment could be used in developing lofty moral qualities.

Further valuable insight into the practicalities of Russian work in the realm of moral development of the child may be gleaned from A.S. Makarenko's work The Collective Family (1967, Tr. Robert Daglish);

Urie Bronfenbrenner's Two Worlds of Childhood: U.S. and U.S.S.R. (1970); and Urie Bronfrenbrenner's article "Soviet Studies of Personality and Socialization" in Some Views on Soviet Psychology (1962, pp. 63-86).

A SUMMARY OF THE DATA AS IT RELATES TO THE PRESENT STUDY

Boehm and Nass, in a review of literature regarding moral development within the Piagetian framework, concluded that "age is the only consistently operative factor in development toward maturity" (Boehm and Nass, 1962, p. 570). At the same time they point out that there are strong trends toward socio-cultural differences. Chronologically we have the following work which highlights in varying degrees the socio-cultural differences in the development of morality: Harrower, 1935; Dennis, 1950; Liu, 1950; McRae, 1954; Havighurst and Neugarten, 1955; Boehm, 1957; Morris, 1958; Kohlberg, 1958; Medinnus, 1959; Durkin, 1959; Laforce, 1967. In conclusion the present author must agree with Durkin when she stated that Piaget minimized the influence of the environment (Durkin, 1959, p. 294).

Aronfreed; in a review of many of the same studies, concluded that the child's moral conceptions are age related and that the child's cognitive resources for moral judgment are "more closely associated with social status and other indicators of cultural expectations" (Aronfreed, 1961, p. 8).

While general reviews of the literature on moral development often point out the importance of the social context in which morality develops, no study to this author's knowledge has directed itself to the investigation of the basic human quality in moral development, namely, internal locus of control. One cannot be morally anything until one is

responsible for one's actions. One can do morally good or bad things within any cultural context but one cannot be morally responsible unless one has the freedom within to choose and to take responsibility for these choices.

The development of internal locus of control is a quality of moral development in all cultures. Since the kinds of experiences provided by one's environment seems to be important in the development of autonomous morality, it was decided to investigate this quality of internal locus of control in relation to children's psychosocial development.

Within the context of this study moral development is seen as the result of the interaction of children's growth in the ability to take responsibility for their lives and their ever increasing psychosocial matrix.

CHAPTER IV

THE DESIGN OF THE STUDY

> "Children 'fall apart' repeatedly and unlike Humpty Dumpty, grow together again." (Erikson, 1950)

In order to test the hypothesis and answer the question directed to this study as stated in Chapter I, data was gathered from a population of Grade I, Grade III, Grade VI and VIII children in the city of Calgary, Alberta, Canada. This chapter will describe the sample, the instruments and the testing procedure for the study.

THE SAMPLE

The Calgary school board was requested to identify a large elementary school of middle socio-economic status. From the pool of 6, 8, 11 year olds of average I.Q., a random selection of 12 boys and 12 girls was selected at each age level. Since the school selected, St. Michael's School, had a junior high school attached to it, the examiner decided to add a group of Grade VIII boys and girls to the sample. This school seemed to have an equal balance between order and freedom. The various interacting personnel, administration, teachers and students seemed to enjoy positive relationships built upon a keen interest in the school and what was happening there.

Table I describes the mean age of the sample by group and by sex.

THE INSTRUMENTS AND THE TESTING PROCEDURE

In carrying out this exploratory investigation the study was

Table I

The Mean Ages of the Sample by Group and Sex

Group	N	Girls	Boys	Total
I	24	6.9	6.9	6.9
II	24	8.1	9.1	8.6
III	24	11.9	11.8	11.9
IV	24	14.0	14.3	14.2

guided by the following procedure: I.Q. scores were gathered from the cumulative record cards. Random selections of 12 boys and 12 girls were selected at each grade level. The Intellectual Achievement Responsibility (IAR) Questionnaire was administered in groups. The examiner read each of the items of the test aloud to each of the groups. This procedure was followed in order to standardize the testing procedure for all age levels. The psychosocial development test of ego-stage analysis was administered in a one-to-one situation.

Intellectual Achievement Responsibility Questionnaire (IAR)

The IAR consists of 34 forced-choice questions with 17 items describing positive achievement experiences and 17 items describing negative achievement experiences. Each item is followed by two alternatives, one attributes the cause of achievement experience to the child's own behavior while the other attributes the cause to an external source. The IAR thus questions the degree to which children believe that their successes and failures in common intellectual situations are the result of their own efforts (internals) or the result of the efforts of others (externals). The external agents in the IAR questionnaire are confined solely to parents, teachers, and peers.

Scoring

The subject is presented with a description of an intellectual academic situation and requested to choose one of two alternatives which most often happens to him/her. The three scores obtained in this test give the number of internal alternatives the individual accepts for the positive intellectual situations (IAR+), the number of internal alternatives the individual accepts for negative intellectual situations (IAR-), and the sum of internal alternatives chosen (IAR+ and IAR- = IAR total). A high score indicates belief in internal control of intellectual achievement situations whereas a low score indicates belief in external control in these situations. Key:

IAR+ items 1b, 2a, 5a, 6a, 9b, 12a, 13b, 16b, 17a, 20a, 21b, 24a, 25b, 28b, 29a, 31b, 32a.

IAR- items 3b, 4b, 7b, 8a, 10b, 11a, 14a, 15b, 18a, 19b, 22b, 23a, 26a, 27b, 30a, 33b, 34b.

Validity

Construct validation studies have been reported by Crandall, Katkovsky, and Crandall, 1965; Crandall, Katkovsky, and Preston, 1962; Katkovsky, Crandall, and Good, 1967; McGhee and Crandall, 1968. Further validity studies by Crandall in 1969 have indicated that individuals of internal orientation, particularly boys, exhibit more persistence, efficiency, and a greater conceptual approach to intellectual-type tasks than do individuals of external orientation.

Reliability

Crandall, Katkovsky, and Crandall (1965) reported moderately high test-retest reliabilities (two months, .47 to .74; p. 001) and internal consistency measures .54 to .60 for the separate scales. They also

reported that self-responsibility for successes and failures seemed to be more generalized at the eighth grade level than at the lower grade levels (Patsula, 1969, pp. 55-57).

Studies related to locus of control are of recent origin. Chronologically there is the work of Strodtbeck, 1959; Crandall, Katkovsky and Preston, 1962; Chance, 1965; Crandall, Katkovsky and Crandall, 1965; Crandall, 1969. All studies were carried out in conjunction with child rearing practices. Strodtbeck (1959) found that the less the son was dominated by the father the greater was the son's feeling of personal power. Chance (1965) found that the son's belief in internal control was significantly related to maternal permissiveness, early independence training and mother's flexibility of expectations. This finding did not hold true for daughters. Katkovsky et al. (1967) noted that school-related powerlessness was negatively related to nurturative parental behaviors and positively related to punitive, rejecting, critical parents.

As stated, the studies utilizing the IAR addressed themselves to the development of the locus of control in children as related to child rearing practices. None of these studies considered the development or lack of development of internal locus of control in relation to how children meet and deal with the psychosocial crisis in their life spaces.

The Ego Stage Analysis. Ego development is assumed by Erikson to take place in a systematic manner and is divided into eight successive stages. Each succeeding stage enables the individual to engage in more complex activities and interpersonal relationships. Erikson postulated that at each stage the ego faces a central problem, the solution of which will influence subsequent development. Erikson also postulated

that at a certain point an individual is propelled into the next stage regardless of whether he has coped successfully or otherwise with the present problem. Underlying such postulations lies the assumption that the solving of a present crisis will clear the way for the individual to cope with the next stage problem, while the unsuccessful resolution of a crisis simply adds a psychic deficit to the individuals coping, and generally prevents the satisfactory solving of the problems of the succeeding stages.

The first five stages of ego development, according to Erikson (1963) sets the theoretical stage for the Ego Stage Analysis.

Stage 1: Trust Vs. Mistrust

As the new child perceives the "enduring quality of the thing world" and experiences the "caretaking person as a coherent being" the child learns an attitude toward self and the world which Erikson termed "a sense of basic trust" (Erikson, 1964, p. 117). Erikson's definition of trust is what " . . . is commonly implied in reasonable trustfulness as far as others are concerned and in a sense of trust worthiness as far as oneself is concerned" (Erikson, 1959, p. 56). Mutuality between the self and the maternal person is built as the child grows to rely on the sameness and continuity of the provider as he learns to cope with his own urges. The failure to establish trust and mutuality at this stage culminates in the child's entering the next stage with the psychological deficits of distrust of self and others. Regarding this monumental conflict Erikson states:

> The failure of basic trust and of mutuality has been recognized in psychiatry as the most far-reaching failure, undercutting all development . . . All moral, ideological, and ethical propensities depend on this early experience of mutuality (Erikson, 1964, p. 231).

One has only to read the results of Bettelheim's (1967) critique on autism to realize the importance of resolving the crisis of this stage.

Stage II: Autonomy Vs. Shame and Doubt

Assuming that the child coped with the crisis of establishing trust of self and others, he is now ready to test his sense of trust by efforts to disengage himself from the maternal matrix. To aid him in the establishing of this new experience of himself in control of himself are the facts that he has reached a certain muscular and locomotor level; he has gained object constancy; he is learning to express himself in speech and is, therefore, experiencing parental expectations and restrictions. At this time a child must experience firmness for his own protection and freedom to express his new found autonomy. Erikson tells us:

> This stage becomes decisive for the ratio of love and hate; cooperation and wilfulness, freedom of self-expression and its suppression. From a sense of self-control without loss of self-esteem comes a lasting sense of good will and pride; from a sense of loss of self-control and of foreign overcontrol comes a lasting propensity for shame and doubt (Erikson, 1963, p. 254).

Stage III: Initiative Vs. Guilt

Rapid motoric development and the increasing use of imagination and fantasy help the child extend the possibilities of his new found autonomy. Through play he learns to handle needs, to channel aggression, to think about and act out various possibilities, without developing powerful feelings of guilt. Erikson states:

> Where the child, now so ready to overmanipulate himself, can gradually develop a sense of moral responsibility, where he can gain some insight into the institutions, functions, and roles which will permit his responsible participation, he will find pleasurable accomplishments in wielding tools and weapons, in manipulating

meaningful toys - and in caring for young children (Erikson, 1963, p. 256).

Stage IV: Industry Vs. Inferiority

At this stage the child's chief concern is with skills - academic skills, physical skills, mechanical skills -- and he measures his ability by comparing himself to others. Failure is difficult to accept at this stage and the fear of inadequacy lurks everywhere. Help and understanding are needed from home and school as the child strives to develop a sense of industry. This stage is shaped by experience of competence as opposed to experiences of inferiority with regard to skills or in comparison with others.

Stage V: Identity Vs. Role Diffusion

Erikson considered this stage the crucial one, for at this time the ego calls into question all prior ego stage resolutions before moving on to adulthood. Rapid physical growth with all its concomitant problems have to be faced by the young person as he attempts to define himself in terms of reference groups other than the family. The identity crisis is aggravated by the lack of clarity as to the status of the young adult in society. Invariably he is caught midway in the adult world with its contradictory value system. Erikson tells us that at the peak of this identity crisis the adolescent begins to realize that no longer is it merely for the old to teach the young, but rather, it is for the young by their responses and actions to tell the old whether life, as represented by the old and as presented to the young, has meaning. Therefore, it is the young who carry within them the power to confirm those who confirm them; to renew and to regenerate or to reform and rebel (Erikson, 1962, p. 24).

In summary, the ego grows according to Erikson (1963) through the following self affirmations: "I am what I have and give" to "I am what I can will freely" to "I am what I can imagine I will be" to "I am what I can learn to make work" to "I am me."

Ego Stage Development Test

The Ego Stage Development Test designed by Boyd (1964) consists of a series of pictures each depicting a basic aspect of the ego stages as postulated by Erikson (1963). Boyd's pictures are actual photographs of real persons in real life situations. Murstein (1963) collated many studies which indicated that the least ambiguous pictures yield the greatest amount of projection. His own work (Murstein, 1958) suggests that the relationship is curvilinear, that is, both high and low ambiguity pictures produced the highest amount of projection. The present investigation is directed to what Murstein (1963) calls "attributive projection", that is, projection where the child sees the central figure act as he would. Boyd's test is sufficiently reality-oriented to achieve the purpose of tapping a projection of the child's actual behavior.

Using the first five pictures of Boyd's instrument, Ciaccio (1969) devised a coding system based on a content analysis of Erikson's writings concerning the various life stages previously described. Ciaccio (1971, p. 307) tells us that the major questions posed throughout the development of the code highlighted attitudes, capacities, behaviors, conflicts, perceptions, and allegiances which were most characteristic of each developmental stage as delineated by Erikson. All of Erikson's writings were examined to obtain this information from which lists were drawn up for each of the stages. The coding system

unveils both the positive (psychological strengths) and negative (crisis or conflict) elements of each stage.

Unit - Utterance Analysis. The first part of the coding procedure was the analysis of the individual stories into "unit-utterances." For the purpose of this investigation, a unit-utterance was defined as that group of words which compose the smallest unit of spoken thought dealing with one theme. Thus, unit-utterances generally corresponded to basic sentence patterns (e.g. contain a subject, verb, object or adverb, etc.), and were set off in the transcript from other utterances in a story by the use of brackets ( ) which indicated the beginning and end of the utterance.

In instances where two or more different themes are developed within the framework of one sentence structure, the various parts were set apart from each other by means of slashes (/). This simple method of linguistic analysis gave quantitative count of verbal data which could then be coded and submitted to statistical analysis.

Test-retest reliability studies were carried out by Cicaccio (1969, p. 121) under two conditions. Condition A involved a retest of 15 Ss after two weeks and Condition B involved retest of 15 Ss after five months. The average correlation coefficient for Condition A was .78 while the average coefficient for Condition B was .69.

The actual individual testing sessions were taped in their entirety after preliminary introductions and the following instructions were given:

> I'm interested in the kind of stories that children tell. I am going to show you some pictures and I'd like you to make up a story about them - any kind of story will be okay. Just tell me

WHAT HAS HAPPENED IN THE PICTURE AND HOW IT IS GOING TO TURN OUT. Ss were given one card, permitted as much time as was necessary to complete their story, and then given the next card, until the series of five was completed. The cards were presented in a counter-balanced order with the order being changed for each S in order to correct for sequence and position effects.

The only questions permitted to be directed to the Ss concerning their stories involved instances where there may have been uncertainty as to which character in the picture the child identified with. No further structure, encouragement or solicitation for further material was allowed.

The taped protocols were later transcribed and the investigator who collected the data also coded them according to the following Unit-Utterance Analysis.

Steps for Coding Unit-Utterances for Ego Stage Analysis

A. Each story was read in its entirety to obtain some idea of its linguistic composition (structure, grammatical usage) and its psychological composition (meaning, attitudes portrayed, feelings, tones).

B. The story was then divided into unit-utterances as described above.

C. Each unit-utterance was then examined to determine the pertinent coding by referring to the coding system. The appropriate ego stage number and valence were recorded. All coded utterances received a valence score of either plus (positive) or minus (negative). A plus valence indicates

movement toward the positive aspects of the stage (the "psychological strengths") or positive resolution of the particular ego stage conflict. A minus valence indicates movement toward the negative aspects of the stage (defined as crisis or conflict) or failure to resolve the particular ego stage conflict.

D. The following guidelines were utilized throughout the coding procedure to insure uniformity of method and comparability of results:

1. In sentences where there were two or more utterances describing or enumerating activities which are scorable within the same stage in the same sentence, these utterances were combined to yield one single score. However, when two or more utterances in the same sentence were found to pertain to different stages, or where a descriptive response was followed by an evaluative response (even when they were both found to be at the same stage), these utterances received separate scores. Also, where two utterances within the same sentence might pertain to the same stage but differed with regard to valence, they were scored separately.

2. In the initial coding utterances which obviously did not include S were not scored. In cases where descriptions of two individuals were seen within the same story, the investigator tried to ascertain the character with which S identified. The investigator's questions were always

indicated by "Q" and S's answers by "A". The answers themselves were not coded, as the questions were only introduced for the purpose of clarification. Utterances which pertained to children in general or to evaluation of parents or their activities with regard to children were coded.

3. More descriptions of physical characteristics rarely yielded scorable material.

F. All stories in an individual protocol were analyzed in the above manner until each story in that protocol was covered.

The ego development score was found by simply adding up the scores of each utterance; Stage I receives a value of 1, Stage II a value of 2, etc. A statistical base-line of at least ten codable unit-utterances was held.

The Coding System. The coding system is presented in Appendix A.

Inter-coder reliabilities, based on eight three-way analysis of coder rank agreement, ranged from a low of .45 to a high of .88 with an average correlation coefficient of .71. None of the eight independent coders received any pretraining or coaching during the coding process, thereby eliminating contaminating factors which would inflate the co-efficients (Ciaccio, 1969, p. 121).

RELATED RESEARCH

As Ciaccio noted in his review of the literature on Erikson's theory, there have been very few studies directed to testing the theory per se. Most references are descriptive. There is, for example, the

work of Murphy, Green, Henry and Friedenberg (1966) highlighting the theoretical importance of Erikson's work; and the work of Lichtenstein (1963) elaborating on Erikson's theory of identity.

The work of Gruen (1964), Boyd (1961, 1964), Ciaccio (1969) and Harding (1971) represent the only four attempts to study the course of ego epigenesis. Gruen was concerned with adult personality only. Boyd's work evolved in two stages. In 1961 he directed himself to devising a quantitative profile which would give some picture of the ego stage development in adults. In 1964 Boyd, using a semistructured interview methodology, found it possible to study the ego stages of children. He also devised a detailed coding system based on Eriksonian concepts. Boyd then devised a series of pictures of real live people in real life situations. Each of the pictures reflects one aspect of the first five ego stages. The same coding was used for children and adults. Ciaccio (1969) using Boyd's instrument went on to devise a coding system specifically for children. This system is based on a content analysis of Erikson's writings concerning the various stages and reflects both the positive and negative elements of each stage. The coding system is concise and simple to follow and as such could be a valuable tool in ascertaining the perceived life space of children.

Boyd's two studies (1961, 1964) and Ciaccio's (1969) study found ego stage progression with age, thus affirming the first postulate. Ciaccio's work was also directed to ascertaining the validity of Erikson's second postulate; namely, that the ego develops as it meets with the psychosocial crisis which each new stage affords. His results call this postulate into question in that the conflict Stage II was over-represented and the other four stages were definitely

underrepresented.

Since Ciaccio addressed his work only to the male segment of the elementary school population, this study extended his efforts to the female segment of the same population.

CHAPTER V

ANALYSIS OF DATA

This chapter is presented in seven sections. The first section describes the procedures for assessing the data. The second section offers a randomly selected sample protocol. This protocol is included at this point to give an idea of the raw data from which the conclusions of one section of this study were drawn. The third section presents a general summary of the group percentage profiles and frequency graphs depicting the ego stage development (ESD) of the four age groups by stage and sex. Section four presents the results of the formal statistical analysis of the ESD data. Section five presents the results of the IAR test. The sixth section describes the results of the Rank Order Correlation of the two measures IAR and ESD utilized in this study. Section seven presents the results of a manual check on the idiographic data.

PROCEDURES FOR ASSESSING THE DATA

The data for this study were collected from tests administered in one large elementary school in the city of Calgary, Alberta. As previously reported, the sample was divided into eight groups. One group each of boys and girls at four different grade levels. Grade I children are designated as Group I; Grade III children are designated as Group II; Grade VI children are designated as Group III and Grade VIII children are designated as Group IV. The four fold purpose of this study is outlined as follows:

1. to research two basic postulates of Erikson's theory of ego-epigenesis,
2. to research the basic postulate of Crandall's theory of the development of internal locus of control as one aspect of moral development,
3. to test the relationship between the development of IAR and ESD,
4. to check the idiographic data in the form of individual protocols of ESD and IAR test in an effort to locate children who scored in the top 20 per cent of both tests.

PROTOCOL SAMPLE

A random selection of one protocol is presented in this section to give an idea of the raw data from which some of the conclusions of this study are derived. The number immediately following the code number of the child indicates the group the child belongs to, followed by the age of the child. The protocol contains the story which S told about each of the five cards in the test. The various scorable unit-utterances in the story are indicated, the code for each of the scorable utterances is given, and the coders rationale for scoring each utterance is discussed briefly. Additional protocol samples are included in Appendix B.

An inspection of the sample protocol offers the reader a speciman of the raw data and a concise picture of the unit-utterance analysis and coding procedures. For further samples of this coding procedure see Ciaccio (1969) and Harding (1971).

Code 033,3,9.4

Card 1

This little girl she is putting something in a jar and she shuts the jar and then she is going to put it away on the shelf or on a desk and then she is going to leave it there for two days or something and then she will take it out and see if there is some difference in it.

[This little girl she is putting something in a jar]
This utterance is scored as a +2 for it implies an ability to care for one's personal property without being told to do so. What follows this utterance implies the ability to make decisions.

[See if there is some difference in it]
This is scored as a +3. It indicates an attitude of curiosity, the desire and even need to explore, to discover.

Card 2

This is a messy bedroom and one of the bed's left messed up and there are things on the bed and pyjamas are there and there's a toy on the bed and there's a little dog there and shoes [all] over the place. The mother's going to come home and see the mess and they'll have to clean it up.

The first part of this response is not scored as it is mainly descriptive not of a person but of a place. A description of the person is implied but is not scored as it is not explicit.

[The mother's going to come home]
This utterance is scored as +1. A feeling of continuity, familiarity and believing is involved here.

[They'll have to clean it up]
This is scored as -2 as the utterance indicates parental domination. They are forced to clean up the mess. They have to be told to do it. If there were any indication that they would have acted on their own without being told to do so, the score would have been a +2.

Card 3

This is a boy and girl in the woods and the boy is trying to climb a tree and the girl is telling him to get down. He might fall and in about a minute later he falls and breaks his arm.

[The boy is trying to climb a tree]
This utterance is scored as +3 as it indicates an attitude, not

only of "attack and conquest" but also shows initiative, an attempt to begin an activity.

[The girl is telling him to get down]

This utterance is scored as +3. This is an indication of Erikson's "moral responsibility". The scorer can assume that there is a sense of responsibility for the boy.

[He might fall]

This is scored as -3 as this is interpreted as indirect or symbolic evidence of guilt, of an instance of possible bodily damage or injury sustained while engaged in a play activity. What follows is a repetition of this theme so is not scored.

[Breaks his arm]

This is scored as -3 as an indication of symbolic evidence of guilt with the advent of actual bodily damage.

Card 4

These are two girls. This girl is crocheting something and the other one is reading a book and one I think, she's making something for the table and she's using two colors.

[This girl is crocheting something]

This utterance is scored as +4 as this task requires technological knowledge so qualifies as work rather than play. There is work-skill mastery involved.

[The other one is reading a book]

This is scored as +4 for although it is or can be a recreational activity, it is not the same kind of recreation as a game. It requires knowledge and prior academic achievement in order to engage in such an activity.

[One I think]

This is scored as +3 as it indicates use of imagination. What follows is a repetition of theme of crocheting so is not scored. Then there is a descriptive utterance which is also not scored.

Card 5

This is a family. The mother is - ah, she just made something

and she's just giving it to her son to put back in the kitchen - and the father is making a fire and the daughter is helping him and the younger one is reading a book.

[This is a family]
This utterance is scored as +5 for, there is not only an indication of a sense of identity but also a sense of continuity as implied in the concept "a family". What follows this also indicates perception of clear role patterns.

[The mother is - ah, she just made something]
This is scored as +4 as it indicates mastery, competence and the completion of a task. This is viewed as part of the role of the mother. What follows is descriptive so is not scored.

[And the father is making a fire]
This is scored as +4 as it indicates involvement in a chore and also delineates one aspect of the role of the father.

[The daughter is helping him]
This is scored as +4 as it is an instance of helping around the house.

[The younger one is reading a book]
This is scored as +4 for it is an instance of involvement in a recreational activity requiring previous knowledge and prior academic achievement.

GENERAL SUMMARY OF DATA

This section will analyze the general summary of the ego stage analyses data as presented in Tables II, III and IV along with Figures 1, 2 and 3.

The major hypothesis of this study predicted that younger children in the sample are expected to show greater concern for the psychological issues of earlier developmental stages while the older children in the sample are expected to be more concerned with the psychosocial issues of later stages.

For comparison purposes, the individual profiles from each of the age groups were converted into grand percentage profiles by finding the total number of coded unit-utterances that were contained in each of the

stages. The raw scores in each stage were then converted to percentages. This procedure standardized all the individual protocols into group profiles in order to depict the ego stage development of each group by sex and stage. This data is presented in the form of tables and figures which can easily be compared with Ciaccio's sample which is also presented in graphic form (Ciaccio, 1969).

Table II and Figure 1 present a general summary for the total sample of boys and girls by groups and stages. Reference to these graphic presentations immediately reveal some interesting differences among the four groups. Group I, whose mean age is 6.9 years, reveal they are dealing with the first four stages of ego development but are mainly dealing with Stage II Autonomy Versus Shame and Doubt. In descending order they are dealing with Stage III Initiative Versus Guilt and Stage IV Industry Versus Inferiority. Stage V Identity Versus Role Diffusion is not a problem for them as yet.

Group II, whose average age is 8.6 years, reveal they are clearly struggling with Stages II, III, IV and I in that order. While Stages I and II are waning as problems for Group II, Stages III and IV are of greater concern than for Group I. Stage V Identity Versus Role Diffusion is not yet a concern for most Group II children.

Group III, whose mean age is 11.9 years, seem to be most occupied with Stage III Initiative Versus Guilt. While their preoccupation with Stage I Trust Versus Mistrust and Stage II Autonomy Versus Shame and Doubt is less than for Groups I and II, they seem less occupied with the problems of Industry Versus Inferiority as expected, than with Autonomy Versus Shame and Doubt of Stage II. Stage V remains lowest on the priority of concerns for this group.

Table 11

Percentage of Coded Units within Ego Stages for Four Age Groups and Valence of Total Coded Units

Group	Stages I	II	III	IV	V	Units N	Valence + (percentage)	−
I	18.3	27	28.2	23.5	2.8	432	71.7	28.3
II	15.6	26.7	27.0	21.9	8.4	523	75.9	24.1
III	14.4	24.4	33.7	23.5	3.8	782	72.1	27.9
IV	10.2	30.7	36.1	18.7	4.2	609	74.1	25.1

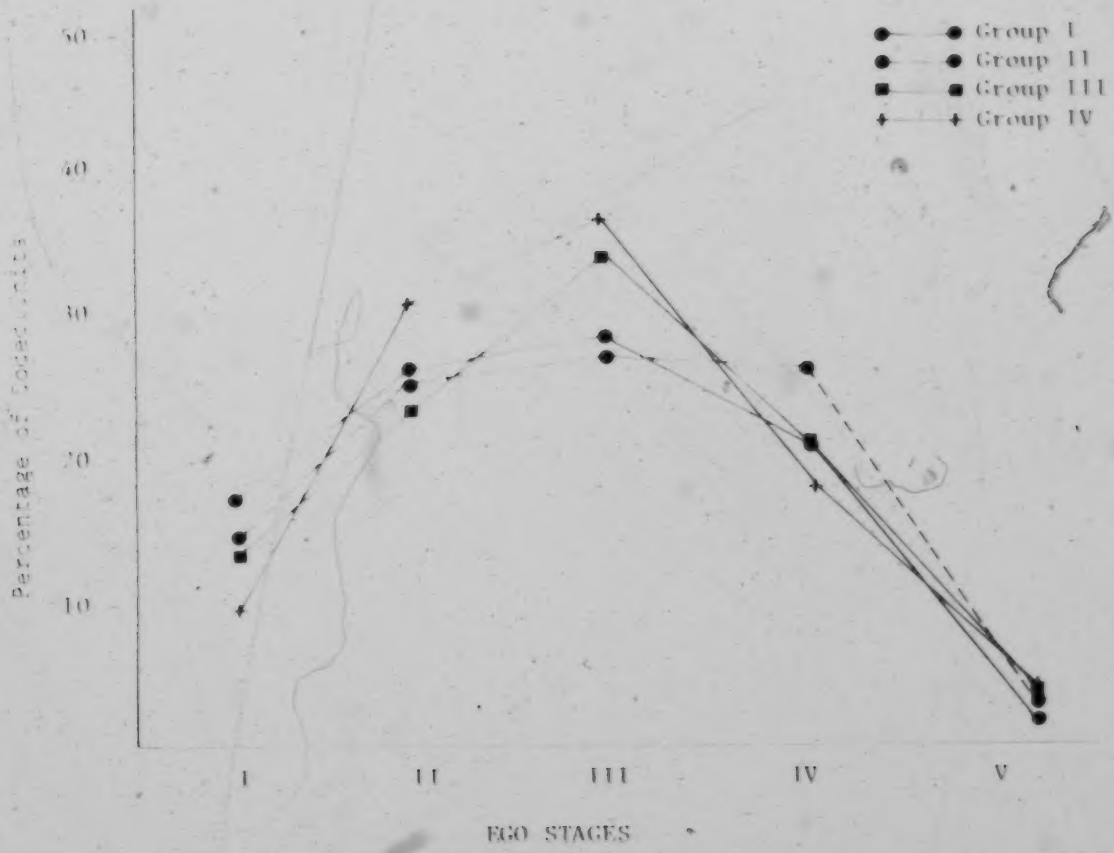

Figure 1 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for the Four Age Groups

Group IV, whose mean age is 14.2 years, seem to be most concerned with Stage III Initiative Versus Guilt. In this group only, there seems to be a general step back into a concern over Stage II Autonomy Versus Shame and Doubt rather than a moving on to deal more with the concerns of Stage IV Industry Versus Inferiority. Stage V is beginning to be a slight concern for this group.

The following analysis is a breakdown of the above overall analyses of the four groups of children into an analyses of the results for girls and then for boys in the sample. The same pattern of reporting group by group will be followed.

Table III and Figure 2 present a general summary for the total sample of girls by groups and stages. Scanning these graphic presentations, one notes a pattern, as expected, quite similar to the one gleaned from the total group analyses.

Group I, whose mean age is 6.9 years, is mainly preoccupied with Stage II Autonomy Versus Shame and Doubt while in descending order they deal with Stage III Initiative Versus Guilt, Stage IV Industry Versus Inferiority and Stage I Trust Versus Mistrust. Stage V Identity Versus Role Diffusion barely looms on their horizon as a problem.

Group II, whose mean age is 8.6 years, is also mainly preoccupied with Stage II Autonomy Versus Shame and Doubt; Stage III Initiative Versus Guilt and Stage IV Industry Versus Inferiority. Stage I Trust Versus Mistrust remains, to a degree, less problematic while Stage V Identity Versus Role Diffusion is hardly dealt with.

Group III, whose mean age is 11.9 years, seems to be moving on to deal mainly with Stage III Initiative Versus Guilt while Stage II Autonomy Versus Shame and Doubt, Stage IV Industry Versus Inferiority and

Table III

Percentage of Coded Units within Ego Stages for Four Age Groups of Girls and Valence of Total Coded Units

Group	Stages I	II	III	IV	V	Units N	Valence +	−
	(percentage)						(percentage)	
I	17.6	37.5	24.6	19.3	2.8	221	76.5	23.5
II	17.2	31.2	26.2	21.7	3.6	221	75.6	24.4
III	15.1	26.9	35.3	18.9	3.6	490	68.8	31.2
IV	11.5	30.5	31.9	20.7	5.4	279	73.1	26.9

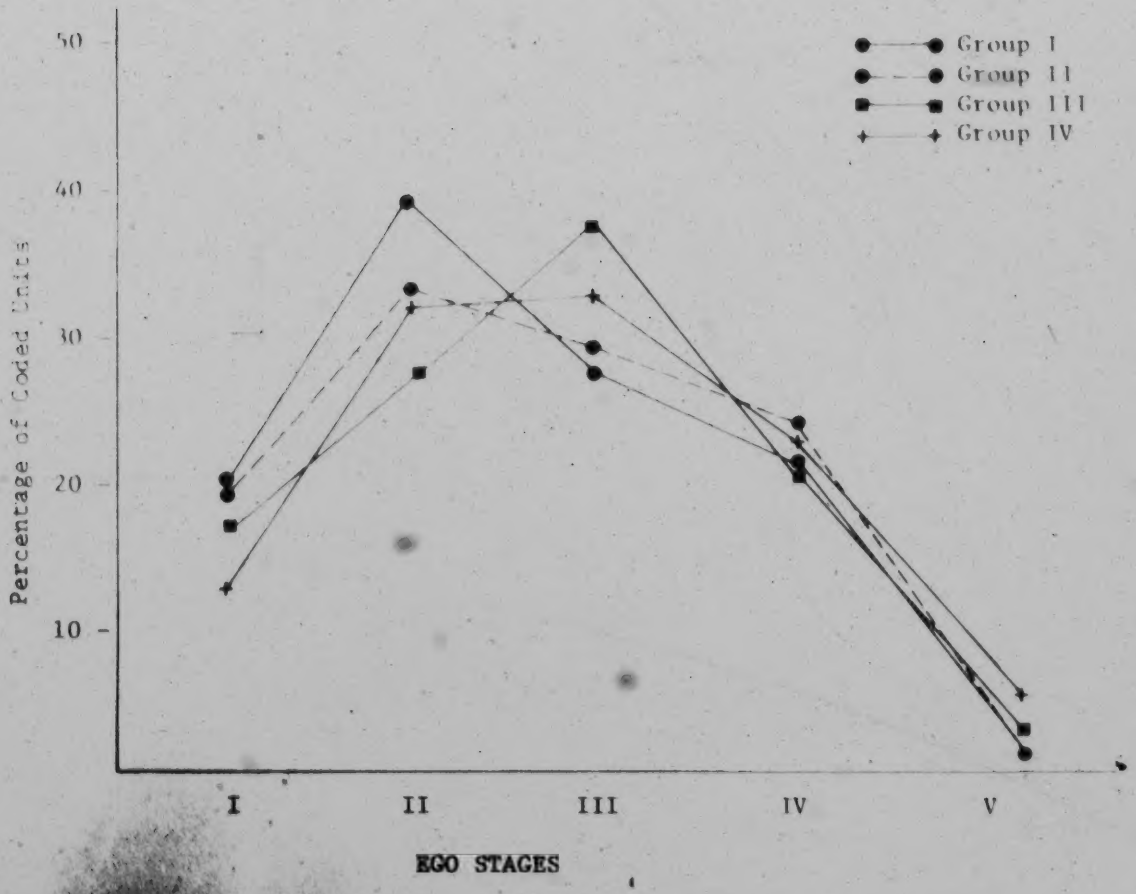

Figure 1 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for the Four Age Groups Girls

Stage I Trust Versus Mistrust are dealt with in descending order of concern. Stage V Identity Versus Role Diffusion remains hardly a problematic area.

Group IV, whose mean age is 14.2 years, while mainly concerned with Stage III Initiative Versus Guilt, they seem to have slipped back into a preoccupation with Stage II Autonomy Versus Shame and Doubt. Stage IV Industry Versus Inferiority is on the ascendency while there seems to be less preoccupation with Stage I Trust Versus Mistrust. Stage V Identity Versus Role Diffusion is still not a large concern.

Table IV and Figure 3 present a general summary for the total sample of boys by groups and stages.

Group I, whose mean age is 6.9 years, shows itself mainly concerned with Stage III Initiative Versus Guilt and Stage IV Industry Versus Inferiority; Stage II Autonomy Versus Shame and Doubt and Stage I Trust Versus Mistrust in descending order of preoccupation. Stage V Identity Versus Role Diffusion barely surfaces as a psychosocial problem.

Group II, whose mean age is 8.9 years, shows itself mainly concerned with Stage II Autonomy Versus Shame and Doubt and Stage IV Industry Versus Inferiority; Stage III Initiative Versus Guilt and Stage I Trust Versus Mistrust in descending order of preoccupation while Stage V Identity Versus Role Diffusion remains not an area of struggle.

Group III, whose mean age is 11.9 years, seems to be most preoccupied with Stage III Initiative Versus Guilt and Stage IV Industry Versus Inferiority. Both Stage II Autonomy Versus Shame and Doubt and Stage I Trust Versus Mistrust seem to be on the descendent while Stage V Identity Versus Role Diffusion is only slightly problematic for this group.

Table IV

Percentage of Coded Units within Ego Stages for Four Age Groups of Boys and Valence of Total Coded Units

Group	Stages (percentage) I	II	III	IV	V	Units N	Valence (percentage) +	−
I	19.1	24	28.9	25.5	2.5	204	75.9	24.1
II	14.6	32.2	22.1	27.8	3.3	302	76.2	22.8
III	13.3	30.2	32.0	31.2	4.1	292	77.7	22.3
IV	9.0	30.9	39.7	16.9	3.3	330	74.8	25.2

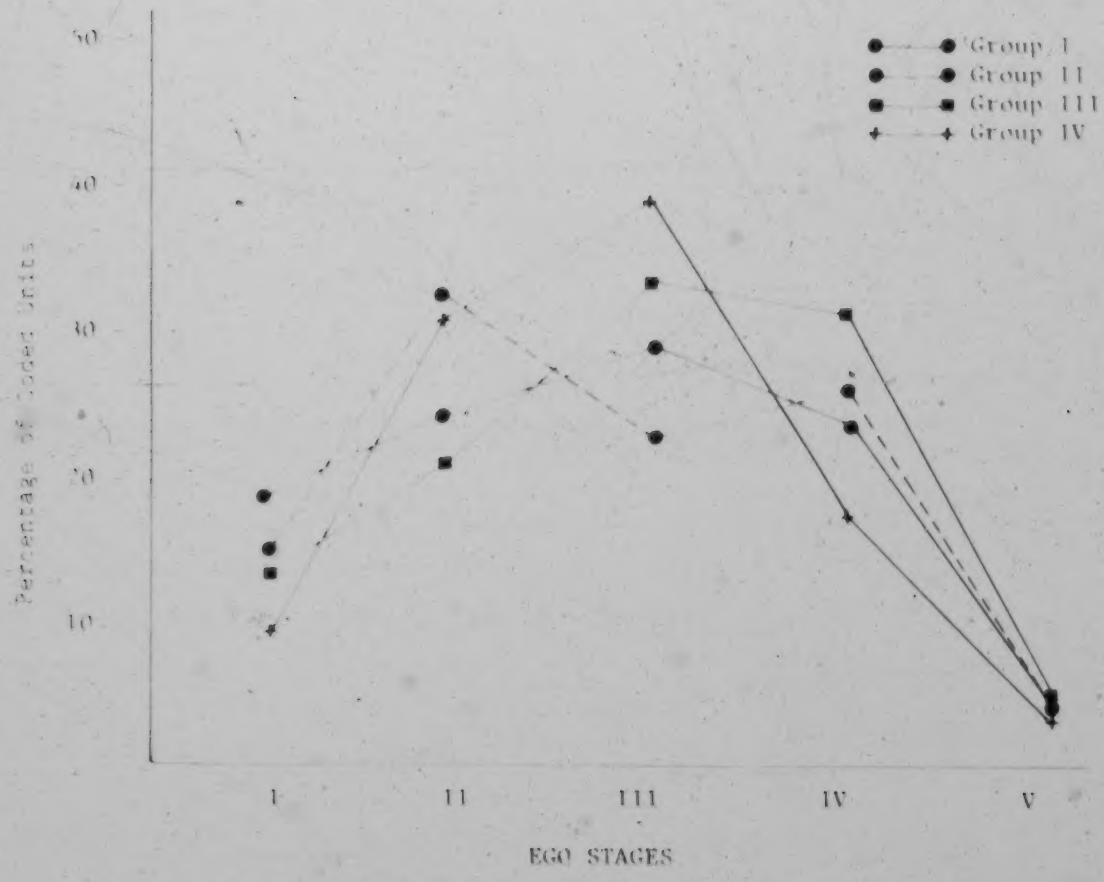

Figure 3 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for the Four Age Groups Boys

Group IV, whose mean age is 14.2 years, seems, like the sample of girls, to be mainly concerned with Stage III Initiative Versus Guilt but seems to slip back to deal once again with Stage II Autonomy Versus Shame and Doubt instead of the expected moving on to Stage IV Industry Versus Inferiority and Stage V Identity Versus Role Diffusion.

Generally for boys and girls the younger groups seem to be preoccupied with the earlier stages of psychosocial development and with increased age seem to become more involved with later psychosocial stages. The oldest group in both sexes seems to slip back to deal with an earlier problematic area, namely Stage II Autonomy Versus Shame and Doubt and seem less concerned with Stages IV Industry Versus Inferiority and Stage V Identity Versus Role Diffusion than was expected.

Tables V, VI, VII and VIII, as well as Figures 4, 5, 6 and 7, present in graphic form general descriptions of group by group comparison of the ego stage development data by group and sex. These tables and figures are found in Appendix C.

RESULTS OF STATISTICAL ANALYSES

The following section is addressed to reporting the findings of the two non-parametric statistical tests performed on the ego stage development data, namely the Kolmogorov-Smirnov One-Sample Test of Variance (Seigel, 1956, pp. 47-52) and the Kruskall-Wallis One-Way Analysis of Variance by Ranks (Seigel, 1956, pp. 184-193). Since the sample was divided into eight groups, one group each for boys and girls and four groups of each, there were eight Kolmogorov-Smirnov tests carried out. The null hypothesis was that these eight samples came from the same population in terms of their distribution across the five ego

stages.

Table IX presents a general summary of the results of the Kolmogorov-Smirnov tests carried out on each of the groups of girls and boys.

An inspection of the tests on the girls' sample shows that the null hypothesis was rejected at the .01 level of significance for all groups but the Group IV girls. This means that a chance pattern was not found for Groups I, II and III girls but that the possibility of a chance pattern exists for the Group IV girls. A closer inspection of the data reveals that at various age levels, certain stages were more highly represented than other stages. Thus, for Group I, Stage II Autonomy Versus Shame and Doubt accounted for the greatest amount of coded units; Stage II Autonomy Versus Shame and Doubt and Stage III Initiative Versus Guilt accounted for the greatest amount of coded units for Group II; Stage III Initiative Versus Guilt and Stage IV Industry Versus Inferiority for Group III; with Group IV girls slipping back to deal with Stage II, Autonomy Versus Shame and Doubt along with their main concern of Stage III Initiative Versus Guilt.

An inspection of Table IX in regard to the boys' sample shows that the null hypothesis was rejected at the .01 level of significance for all groups expect the Group III boys. The null hypothesis was rejected at the .05 level of significance for Group III boys. This means that a chance pattern was not found and that the samples actually came from different populations in terms of their distribution across the five stages. A closer inspection of the data for the boys' sample reveals that certain stages at the various age levels were more highly represented than other stages. Thus, for Group I, Stage III Initiative Versus

Table IX

Results of the Kolmogorov-Smirnov One-Sample Test of Variance for Four Groups of Girls and Boys

Information	Group	I	II	III	IV	V	Significance Level
Expected cumulative Distribution of Percentages of Units for each Group		20/100	40/100	60/100	80/100	100/100	
Actual Percentage of Coded Units on which Max.* D was calculated	Girls						
	I	15.7	37.5	24.6*	17.2	2.8	p .01
	II	17.2	31.2	26.2*	21.7*	3.6	p .01
	III	12.8	22.8	35.0	26.4*	3.1	p .01
	IV	10.8	28.6	29.9*	19.5	11.1	p .01
	Boys						
	I	19.1	24	28.9	25.5*	2.5	p .01
	II	14.6	32.1	22.2	27.8*	3.3	p .01
	III	12.8	19.4	32.9	29.9*	4.9	p .05
	IV	8.2	27.8	45.8*	15.3*	3.0	p .01

*D = .163 which is significant at p .01
.136 which is significant at p .05

Guilt accounts for the greatest amount of coded units; for Group II, Stage II Autonomy Versus Shame and Doubt is the main concern; for Group III, Stage III Initiative Versus Guilt and Stage IV Industry Versus Inferiority are the main concern while Group IV seems mainly preoccupied with Stage III Initiative Versus Guilt and Stage II Autonomy Versus Shame and Doubt in that order.

The second non-parametric test applied to the data was the Kruskall-Wallis One-Way Analyses of Variance by ranks. This test permitted the investigator to organize the distribution of unit-utterances for each of the age groups for girls, boys and total sample. All four groups of girls, boys and total group were compared on each of the ego stages. This test reveals whether or not one can consider the four groups of girls, boys and total group as representing chance variations from the same population or if they represent genuine population differences for each of the five stages. The Kolmogorov-Smirnov Test provided a horizontal check of the null hypothesis on the four groups by age and stage; the Kruskall-Wallis Test gave a vertical check of the null hypothesis on the four groups by stage and age.

Table X, depicting the results of the Kruskall-Wallis One-Way Analyses of Variance by ranks for four groups of girls and boys and total sample shows that there are no significant differences in any of the four groups in the five stage distributions at the .001 level of significance. Ciaccio's study accepted this level of significance for his study of boys across three groups (Ciaccio, 1969). Therefore, it was felt that in order better to compare these two studies, it is best to hold to the .001 level of significance.

An inspection of the distribution for girls stage by stage

Table X

Results of the Kruskall-Wallis One-Way Analysis of Variance by Ranks for Four Groups of Children

Group	Stage	H*	Level of Significance
Girls	I	7.40	$p < .10$
	II	8.56	$p < .05$
	III	9.89	$p < .05$
	IV	13.73	$p < .01$
	V	6.09	$p < .10$
Boys	I	1.41	
	II	11.88	$p < .01$
	III	9.50	$p < .05$
	IV	11.58	$p < .01$
	V	4.01	
Total	I	6.38	$p < .10$
	II	7.74	$p < .10$
	III	11.98	$p < .01$
	IV	15.14	$p < .01$
	V	7.67	$p < .10$

*H is distributed as Chi-square with K - 1 degrees of freedom.

reveals that Group I was the main source of Stage I; Groups I and II were the main sources of Stage II; Group III was the main source of Stage III and Groups II and IV were the main sources of Stage IV while Group IV was the main source of Stage V.

The stage distributions for boys reveal that Group I was the main source of Stage I; Group II was the main source of Stage II; Groups III and IV were the main sources of Stage III; Group III was the main source of Stage IV and Stage V.

RESULTS OF INDIVIDUAL ACHIEVEMENT RESPONSIBILITY TEST (IAR)

Basic to Crandall's theory regarding the developmental aspects of the growth of internal locus of control in children is that with age and experience, children should begin to feel that they are the originators of and therefore responsible for their own actions (Crandall, 1965, p. 94).

Therefore, with increasing age, the children in these samples are expected to take on more responsibility for their own successes and failures in one aspect of their lives, namely the intellectual achievement domain.

Table XI depicts the percentage table of average IAR+ scores, IAR- scores and IAR total scores for girls and boys.

An inspection of this data shows an increase of individual responsibility with age for Group II girls and boys and Group III boys. There seems to be a decrease in the ability to take individual responsibility for positive aspects of the test for Group III girls, while there is a decrease in the ability for both girls and boys to take individual responsibility for successes and failures in their lives

for Group IV.

Table XI

Percentage Tables of Average IAR+, IAR-, IAR Total Scores for Four Groups of Girls and Boys

Group	IAR+	IAR-	IAR TOTAL
Girls			
I	66.6	43.1	54.9
II	84.8	75.4	80.1
III	76.4	75.5	75.4
IV	67.1	65.6	65.4
Boys			
I	65.6	36.7	48.7
II	77.4	48.0	65.2
III	81.3	69.1	75.2
IV	72.0	68.6	69.6

RESULTS OF THE RANK ORDER CORRELATION

The null hypothesis states that there are no significant differences between the development of IAR and ESD in children.

To test the relationship between the development of IAR and ESD, the children were divided into eight groups, four groups of girls and four groups of boys; one group at each age level tested in the study. All girls were compared on both tests and all boys compared on another and finally all the children's scores on both tests were ranked and correlated by a Spearman Rank Correlation Coefficient (Seigel, 1956, pp. 204-206).

Table XII indicates the divisions of the sample as well as the

rank order correlations.

Table XII

Spearman Coefficient of Rank Correlation
for the Relationship of IAR and ESD

Group	Girls	Boys
I	.496	.351
II	.236	-.055
III	.127	.34
IV	-.332	.115
All Girls	.157	
All Boys		.319
Total	2.15	

Upon inspection of Table XII depicting the Spearman's Coefficient of Rank Correlation for the relationship between IAR and ESD, we find that there are no significant differences reported at the .01 or the .05 levels. This means that the null hypothesis was accepted and there seems to be a relationship between the growth of internal locus of control and psychosocial development.

RESULTS OF AN INSPECTION OF THE IDIOGRAPHIC DATA

Since the rank order correlations were computed nomothetically in order to test the hypothesis directed to the relationship between the development of IAR and ESD of girls and boys at four different age levels, this section of the analysis addressed itself to an inspection of the idiographic data of the total ranked data in order to

observe whether those individual children who scored in the top 20 per cent of the total group on one measure, namely the IAR test, also scored in the top 20 per cent of the total group on the ESD test. This inspection indicated that nine children ranked in the top 20 per cent of the total group on both measures.

CHAPTER VI

SUMMARY, CONCLUSIONS, IMPLICATIONS AND SUGGESTIONS FOR FURTHER RESEARCH

SUMMARY

To provide context for the purpose of this study some historical and philosophical perspectives were presented in Chapter I. A view of the world as a village was discussed and various historical views of man were highlighted in an effort to arrive at a concept of man who might be able to live and work on our village planet. Moral, autonomous, man grounded in his own personal landscape and in the ethos of human co-responsibility seemed to be one answer. According to Szasz, being an origin of life, that is feeling free enough to make decisions and assume responsibility for the same is a basic quality of moral man (Szasz, 1967, p. 46). To the extent that people have internal locus of control and to that extent only they live as moral beings.

The purpose of this study focused on an investigation of the growth of and relationship between the development of internal locus of control and psychosocial development in children.

Chapter II provided an introduction to the focus of this study as it highlighted the significance of the study, the theoretical framework, definition of terms and a statement of the hypothesis and question directed to the study.

Some theoretical perspectives were outlined in Chapter III as well as a summary of some of the related literature.

The design of the study and analysis of the data were described in Chapters IV and V consecutively.

The present chapter is addressed to a summary of the design of the study as well as a discussion regarding the conclusions, implications and suggestions for further research.

CONCLUSIONS AND IMPLICATIONS

In order to address the study to its purpose, the study was divided into four areas of investigation. These areas of investigation were to research two basic postulates of Erikson's theory of ego epigenesis; to research a basic postulate regarding the development of internal locus of control, as one aspect of moral development; to test the relationship between the development of ego epigenesis and internal locus of control in four groups of girls and boys and, to check the idiographic data in an effort to locate children who scored in the top 20 per cent of ESD and IAR.

To accomplish this task, four groups of girls and boys were randomly selected from one large urban school in the city of Calgary.

The testing instruments included the ESD test and the IAR test.

The analysis of the data involved the computation of group profile scores derived from the individual profile scores within each group. Results are tabulated in Tables II, III and IV. There were twelve Ss in each group, the mean ages of which are depicted in Table I. The findings were presented in the form of tables and figures. The Kolmogorov Smirnov test assessed the intra group

status specifically noting with what stage or stages the various age groups were most concerned. The Kruskall-Wallis One-Way Analyses of Variance by ranks assessed the intergroup differences, nothing whether or not developmental progression from a lower stage to the next higher stage was found when all four groups were compared on each ego stage. Results of these tests are recorded in Tables IX and X. The results of the IAR test are shown in Table XI.

A hypothesized relationship between IAR and ESD was tested by Spearman Rank Coefficient Correlation and the results are tabulated in Table XII.

Conclusions and Implications Regarding Ego Stage Development Test

The first basic postulate of Erikson's theory of ego epigenesis is that the ego develops systematically in stages with increasing age. The second postulate is that the ego develops as it meets with the psychosocial crises each new stage presents. Erikson clearly explains and diagrams these eight stages of man in Chapter 7 of his work Childhood and Society (1950). Erikson's first postulate of ego stage progression with age received general support.

The percentage of coded unit tables (Tables III and IV), as well as the group frequency profiles (Figures 2 and 3) indicate that the expectations for Group I girls was met. Group I girls were most concerned with Stage II, with high interest in Stage III. Group I boys however, showed a peaked interest in Stage III with almost equal concern for Stage II and Stage IV. This finding is congruent with Erikson's consideration that age four is the normal

age for the resolution of the Autonomy Versus Shame and Doubt crisis. It is clearly seen that Group I girls and boys (mean age 6.9) are well beyond the age where they should be nearing the resolution of Stage II and dealing with the emergence of Stage III. One might note that both Group I girls and boys have a fairly high concern with Stage I which might account for their not resolving Stage II as early as might have been expected. Ciaccio's sample of five year old boys revealed that stages II and III were almost equally represented in the distribution. It is to be noted that there was a dearth of Stage I responses for this group which may account for the fact that they were able to move on and deal with Stage II and III at a younger age than the girls and boys in the present sample. As in Ciaccio's findings, so in the present findings, Group I girls and boys both gave responses in Stages IV and V, attesting to Erikson's epigenetic principle that all of the attitudes pertaining to the ego " . . . exist in the beginning in some form . . ." (Erikson, 1968, p. 95). This finding may imply that a test that is directed to all eight stages of man rather than the first five stages needs to be constructed.

The percentage of coded units (Tables III and IV) and the frequency distribution profiles (Figures 2 and 3) indicate that the expectations of the first postulate for Group II was not met by the girls or the boys. Although both groups seem to have peak interest in Stage II, there is, with the girls a slight lessening of concern for Stage II and a slight increase of concern in Stages III and IV. The Group II boys seem to have regressed to Stage II. This is not exactly the

picture, for when one leaves this nomothetic data and scans the individual profiles, it is clear that the majority of Stage II scores are attributed to only one child who seems overwhelmingly concerned with autonomy issues. When comparing the present findings with Ciaccio's findings regarding Group II, we note that his sample, having previously resolved the autonomy crisis, were able and did move into dealing mainly with the issues of Stage III.

With regard to Group III mean age 11.9 the percentage of coded units (Table III) and the frequency distribution profile (Figure 2) indicate that the expectations of the first postulate for Group III girls and boys were both met. Both Group III girls and boys show as hypothesized, a peak concern for Stage III and an increasing concern for Stage IV. Ciaccio found that his Group III were most concerned with Stage IV and to a lesser degree with Stage III.

The present investigation extended Ciaccio's study by testing a group of boys and girls of fourteen years of age.

Percentage of coded units as depicted in Tables III and IV and the frequency distribution profiles (Figures 2 and 3) indicate that the expectations for Group IV girls and boys were not met. In fact, while these groups were expected to have peak concern for Stage IV and to be moving into Stage V, the results seem to indicate that both girls and boys indicate a peak concern in Stage III while they have slipped back to become concerned anew with the issues of Stage II. In both groups there still seems to be little concern with the issues of Stage V.

In general, while each group did not meet the expectations of ego stage progression as clearly and definitely as was hypothesized, an inspection of Tables II, III and IV, as well as Figures 1, 2 and 3 clearly

indicate a progression from stage to stage with age except for the oldest group. A closer inspection of these tables shows a decreasing concern with the concerns of the earlier stages across the groups while there is an increasing concern with later stages across the groups.

Finding continuous concern regarding the establishment of autonomy by the first three groups of girls and boys as well as the renewed concern with this stage by the oldest group in the study would seem to indicate that the establishment of autonomy for on-going ego development may be a more crucial concern than was previously thought, at least in view of Erikson's theory. Erikson, in his work Insight and Responsibility (1964, p. 118) tells us that it is at this stage that the child "faces the double demand for self-control and for the acceptance of control from others". While a preponderance of concern regarding this stage is understandable for the younger children in this study, the slipping back to rework this stage for the fourteen year olds may give us an example of an open system in operation. Erikson, when speaking about the relation of one stage to the next, tells us that "each [stage] comes to its ascendance, meets its crisis, and finds its lasting solution during the stage indicated" (Erikson, 1950, p. 271). If all stages exist in the beginning in the same form, then it follows that all stages must exist in the end in some form, for every act calls for an integration of all stages according to Erikson (1950, p. 271).

Erikson sees human growth "from the point of view of the conflicts, inner and outer, which the healthy personality weathers, emerging and re-emerging with an increased sense of inner unity" (Erikson, 1959, p. 51). His concepts of ego synthesis and resynthesis in the development of identity are similar to Dabrowski's concepts of disintegration and

secondary integration in personality development (Dabrowski, 1964).

The outcome of Group IV girls and boys might well be an example of the disintegration that takes place during puberty. Our young enter this stage wherein a few short years between childhood and nominal adulthood - they gradually achieve independence from their family; adjust to their sexual maturation; establish cooperative and workable relationships with their peers, without being dominated by them; and decide on and prepare for, a meaningful vocation and develop a philosophy of life (Mussen, Conger and Kagan, 1969, p. 621).

Throughout these findings it seems quite evident that the "struggle for autonomy" is certainly a basic issue. Bettleheim (1967) believes that autonomy may be the central issue of importance throughout ego development and has shown that much of what Erikson calls trust can actually be subsumed under autonomy concerns. Ciaccio speculates in his study of ego epigenesis wherein the three groups studied gave very few trust responses, that Stage II may well be "the crucial stage, setting the pace and tone for all further ego development" (Ciaccio, 1969, p. 92).

The findings of the Harding (1971) study of ego epigenesis with two different socio-economic groups indicated that middle class children had more success resolving the developmental issues of earlier stages and were able to "move on" to the issues of subsequent stages. "The retardation of the low-class subjects increased with increasing age, as a concomitant of the cumulative effect of conflict" (Harding, 1971, p. 45). Harding also stated that the pattern found in his study may simply imply that the earlier the stage, the more difficult it is to positively resolve the issues of ego development.

The results of the present study indicate a continued concern

with Stage II and to a lesser degree Stages III and IV over the different groups rather than a stage by stage progression with each crisis that is met. From these findings, the conclusion one logically arrives at, is that the second postulate, which states that the ego develops as it meets with the psychosocial crisis in each new stage, is called into question.

In regard to the ESD test the present author wishes to point out that while the test seems to be valuable for employment in a one-to-one situation, much of the individual profile information is lost when the scored unit utterances are combined to give a total score for whatever reasons. To combine such individual scores into group scores for nomothetic analysis is to compound the possibility of a loss of valuable information.

Conclusions and Implications Regarding IAR Results

The findings regarding the IAR test are tabulated in Table XI. These group percentages indicate a progression with age for Group II girls although there is a slight falling off in regard to Groups III and IV girls for both the positive and negative aspects of IAR.

The group percentages for boys indicates a progression with age for Groups II and III with a very slight falling off for Group IV in regard to IAR.

The lower scores in the upper age groups reflects the findings in the ESD test. It would be congruent to expect that if these children in the older groups were continuing to struggle with autonomy they also would be expected to question whether they are able to take responsibility for their successes and failures as indicated by the IAR test. The

findings of Crandall, Katkovsky and Crandall (1965, p. 102) note a general tendency for positive, negative and total scores to increase only slightly with age and for the girls' scores to be slightly higher than boys, especially from grade VI upward. The present study notes only slight variations from group to group with the girls indicating a slightly higher overall score in Groups I, II and III while the Group IV boys total score gained a slight margin over the total score for Group IV girls.

One will also note upon inspection of Table XI, which is a summary table for the IAR and highlights the percentages of the average IAR+. IAR- and IAR total for the four groups of girls and boys, that IAR+ is consistently higher for all groups. This may be due to the fact that the school which these children were attending seemed to be characterized by a warm, open and accepting atmosphere or it may reflect the inability of the test to discriminate sufficiently.

At the inception of this study it was decided to use the Dilemma Test which was devised and was employed by Dr. U. Bronfenbrenner et al. This test is meant to tap the development in children of the qualities of self-reliance and responsibility which is the core of autonomous morality. Personal correspondence with Dr. Bronfenbrenner in March, 1972 advised not using the test because of the complexity of the experimental design. Hence it was decided to employ the IAR.

Conclusions and Implications Regarding the Relationship of IAR and ESD

This study explored the relationship of the development of IAR as one aspect of the development of morality and its relation to ESD

in children.

The results of the Spearman Rank Order Coefficient Correlation finds that there is no significant difference between the development of IAR and ESD. Therefore, there seems to be a relationship between the growth of IAR and ESD in children. If this relationship does in fact exist then anything that would augment the development of the child's psychosocial development would also provide the context for the growth of the ability to take responsibility for one's own successes and failures in life, that is, it would augment the development of autonomous morality. According to Aronfreed, the role of cognitive equipment in the child's moral behavior is dependent upon the kinds of experiences provided by the environment (Aronfreed, 1961, p. 8). It is the privilege of the village school master to provide rich experiences within the academic environment in order that the children have the scope to be original and creative in what they do and be able to relate the geography of their schooling to their landscape. To protect this environment the school master must recreate those elements of order without which the school environment lapses in chaos.

Conclusions of a Manual Inspection of the Idiographic Data

As Barbara Ward tells us, there are no more moving accounts of the ultimate test of full humanity than the closing chapters of Solzhenitsyn's great novel, "The First Circle", in which the hero, believing that the research he is doing in the relatively decent surroundings of a prison research center may be used to trap other citizens, gives it up and chooses to return to the horrors of a labor camp: "Here are the roots of the primacy and hence, the right to human

freedom. There is no morality without free choice. And only individual citizens can make responsible choices" (Ward, 1973, p. 6).

The manual inspection on the ESD data proved to be the most interesting as well as the richest source of information on the individual children. The data offered unique pictures of the child's attitudes toward self and others, his perceptions and allegence, his behavioral disposition and leanings. By combining such information, the individual's protocol offered a picture of the child's psychological strengths and weaknesses. Boyd's instrument and Ciaccio's coding system may have valuable implications for use in the elementary school setting on an individual basis. For, if it is possible to glean important information about children through such an instrument, then guidance can be offered to village school masters for their task of providing the atmosphere for the young villagers to develop into autonomous beings.

Because only individual people can make responsible choices, it was decided to build into this study a manual inspection of the idiographic data in an effort to find individual children who scored in the top 20 per cent of both the IAR test and ESD test. As previously reported this analysis noted nine such children. The rationale for such an inspection was a planned follow-up study to investigate the personal history of each child in an effort to highlight possible patterns that might emerge.

SUGGESTIONS FOR FURTHER RESEARCH

We are oft reminded that in order to do more, in a qualitative way, we need to know more. Therefore, to this end the following

suggestions are made in order that, according to Pringle and Edwards "wasted ability, maladjustment and delinquency" be not the price paid for lack of research in the area of moral and psychosocial development (Pringle and Edwards, 1964, p. 215).

1. A follow up study of the present study on the same subjects. If this is possible then a check might be made to see if the same nine children emerge as top scorers in both measures. This follow-up study might help identify more precisely the factors within the child's primary and secondary environment relating to or abetting the moral and psychosocial development of children.
2. Further work needs to be carried out regarding the refining of both instruments before the present author would advise employing these same instruments in a follow-up study.
3. Since this study seems to portray the attitudes and total orientation of children toward themselves and others, a test of moral action might be added to the design of a study similar to the present one in an effort to glean whether children who seem able to develop individual responsibility for their successes and failures in hypothetical situations are able to do so in action.

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APPENDIX A

ESD Scoring Manual

APPENDIX A

STAGE ONE: TRUST VS. MISTRUST

Psychosocial Crisis: Trust vs. Mistrust

Radius of Significant Relations: Maternal Person

Related Elements of Social Order: Cosmic Order

Psychosocial Modalities: "To Get" and "To Give In Return"

Psychosexual Stages: Oral-Respiratory, Sensory-Kinesthetic (Incorporative Modes)

Utterances which contain the following elements are scored plus 1 indicating a sense of trust:

1. Being able to trust, depend or rely upon persons, things, family or self. Note that the emphasis here is not on dependence with a view to not being able to do things for oneself - this is specifically an autonomy issue.

2. Feelings of continuity, sameness, consistency, familiarity, believing and especially feelings and attitudes of optimism and "goodness."

3. Descriptions of activities which are directly related to instances of "mothering" such as comforting, "making well," healing, and protective assurance.

4. Instances of reward for good behavior or accomplishment.

Utterances which contain the following elements are scored minus 1 indicating a lack of trust or a sense of mistrust:

1. Not being able to trust, depend or rely upon persons, things, family or self.

2. Expressed feelings of lack of consistency and familiarity, and especially feelings of pessimism and "badness." This category of responses also includes direct statements of mistrust, i.e., "She doesn't like what the boy's doing."

3. Descriptions of behaviors which are directly related to instances of lack of proper "mothering" or protection such as perceived maternal rejection, feelings of being alone and not wanted or loved, and

behaviors and feelings of abandonment or "being lost" without sufficient help or support. Please note that instances of parental discipline are generally not applicable at this stage - these are relevant materials for stage two. Also, most instances of punishment also fall within the province of stage two except where punishment responses are followed by utterances indicative of feelings of alienation and "aloneness" or where the punishment is considered to take on "cosmic" proportions, i.e., "She beat me until I was almost dead."

STAGE TWO: AUTONOMY VS. SHAME AND DOUBT

Psychosocial Crisis: Autonomy vs. Shame and Doubt

Radius of Significant Relations: Parental Persons

Related Elements of Social Order: "Law and Order"

Psychosocial Modalities: "To Hold (On)" and "To Let (Go)"

Psychosexual Stages: Anal-Urethral, Muscular (Retentive-Eliminative Modes)

Utterances which contain the following elements are scored plus 2 indicating a sense of autonomy:

1. Probably the most important issue here is the ability or perception of the ability of the individual to "stand on his own feet." Therefore, utterances which indicate the ability to make decisions, to act on one's own without being told to do so, to make free choices, to care for oneself and one's personal property, etc. are scorable within this category. The important issue here is a sense of freedom from domination, i.e., "The little boy can make his bed hisself and she don't even have to tell him." Please note that utterances which involve decision-making processes are often followed by the description of some concrete action which is connected with the decision itself. In such cases it is often possible to obtain two separate utterances, both of which are codable, i.e., "We decided to go out and play dog-fight," would be scorable for both autonomy because of the decision and for initiative because of the play activity. In this case the utterance "We decided" is set off from the other portion of the utterance and is scored separately. The utterance "to go out and play dog-fight" would be scored for initiative.

2. Behaviors and attitudes of self-assertion. There is often an element of rebelliousness here, but when the emphasis is on self-control and positive self-assertion (in contradistinction to blatant examples of disobedience," the utterance is scored as plus 2.

3. Attitudes and feelings that portray the conviction that some rules are necessary for the conduct of life; or, the feeling that although some rules are distasteful, following them is somehow beneficial for the individual.

Utterances which contain the following elements are scored minus 2 indicating a lack of autonomy or a sense of shame or doubt:

1. Feelings and attitudes (often stated directly) which deal with shame (loss of self-esteem) or doubt as to one's ability to do things for oneself. Instances of parental domination and interruption of the child's activity, as well as instances of parental discipline, particularly the application of punishments. Note that feelings of lack of autonomy and shame and doubt are often expressed less directly by relating episodes of hiding oneself or destructive activities (often with the implication of destroying the source or product of shame or destroying because of feelings of lack of autonomy). Also scorable here are simple descriptions of destructive behavior which portray the lack of self-control and are examples of what Erikson calls "willful destruction."

2. Descriptions and attitudes of willful disobedience or negative self-assertion: behaviors of negativism, defiance of authority, resistance, etc. It should again be noted that these utterances are sometimes scored within the positive range, depending upon their context and meaning for the child.

3. Indications that the child prefers to be manipulated by others, instances of indecision or avoidance of self-assertion, blindly following the "letter of the law" by "doing only proper things," etc.

4. Descriptions of behaviors and attitudes of self-overmanipulation, oral rages, instances of hostility and anger, indications of preference for "messy" behaviors.

5. Specific instances or attitudes of sibling rivalry (emphasis here is on keeping "potential rivals out") often expressed in jealous rages or "tantrum."

STAGE THREE: INITIATIVE VS. GUILT

Psychosocial Crisis: Initiative vs. Guilt

Radius of Significant Relations: Basic Family

Related Elements of Social Order: Ideal Prototypes

Psychosocial Modalities: "To Make" (Going After) and to "Make Like" (Playing)

Psychosexual Stages: Infantile Genital, Locomotor (Intrusive and Inclusive Modes)

Utterances which contain the following elements are scored plus 3 indicating a sense of initiative:

1. Play activities which emphasize intense and vigorous physical exercise and manipulation such as running, jumping, skipping, climbing, etc. Also responses which indicate play skills in these areas.

2. Play activities which emphasize the anticipation and planning of play projects such as games, making and building simple objects, doing things cooperatively with other children and adults, etc.

3. Attitudes and behaviors of curiosity, exploration, "attack and conquest," imagination and pretending responses. Playing at adult roles and expectations.

4. Behaviors and attitudes indicating what Erikson terms "moral responsibility." This includes the assumption of responsibility with regards to playmates, younger siblings, pets. Also the perception that one is a responsible person in this regard.

General Note: There is not the quality of self-assertion for autonomy's sake at stage three. The "doing" of stage three goes beyond "standing on one's own feet." The "doing" of this stage involves pleasure in one's initiative and drive, a "celebration" of the awakening physical, mental and social capacities of the child. Although Erikson has stressed cooperation at this stage (cooperation in doing and making things together, cooperation in the sense of complementary roles necessary for purposeful play such as a ball game or in a play domestic situation), competition is also seen here, not in the sibling rivalry of stage two but in games geared to judge who can run fastest, who can climb highest, etc. Utterances indicating competition are scored as positive if the child indicates mastery or enjoyment of the situation.

Utterances which contain the following elements are scored minus 3 indicating a sense of guilt:

1. Direct expressions of guilt, i.e., "He felt bad inside him." Indirect or symbolic evidence of guilt such as instances of bodily damage or injury received while engaged in play activities.

2. Feelings and attitudes of fear, expressed feelings of fear which prevent the individual from initiating behaviors and attitudes. This category includes behaviors of withdrawal and flight from the enterprise of initiative. Also included here are behaviors of showing off and over-aggressiveness in the play situation.

3. Indications of lack of play skill, feelings and attitudes of

passivity, instances of letting others initiate for him, feelings of defeat about one's effort in the play situation, and indications that competitive play ends in personal defeat.

4. Instances which specifically point to the lack of responsibility.

STAGE FOUR: INDUSTRY VS. INFERIORITY

Psychosocial Crisis: Industry vs. Inferiority

Radius of Significant Relations: "Neighborhood" and "School"

Related Elements of Social Order: Technological Elements

Psychosocial Modalities: "To Make Things" (Completing)

Psychosexual Stage: Latency

Utterances which contain the following elements are scored plus 4 indicating a sense of industry:

1. Descriptions of industrious situations with which technological knowledge sufficient to qualify the task as work rather than play. Descriptions of task-oriented school projects which emphasize learning through doing and serious academic intent. Also included here is the acquisition of knowledge in a school setting.

2. Behaviors and feelings which are indicative of mastery and competence. Note that the emphasis here is not on play mastery but on work and work-skill mastery. Awareness of self and others as workers.

3. Behaviors of completing tasks, adjusting to the inorganic laws of work, developing skills, applying oneself by actually producing things in the work situation.

4. Instances of helping around the house, doing chores, having hobbies.

5. Stated feelings of adequacy because of completion of task, academic achievement, "good job done."

Utterances which contain the following elements are scored minus 4 indicating a sense of inferiority:

1. Stated feelings of inferiority or inadequacy. Behaviors and feelings indicative of failure or "non-mastery" in an industrious situation.

2. Indications that the individual feels that he does not have the necessary tools, skills or knowledge.

3. Behaviors of leaving things undone. Instances of fantasies and daydreams of accomplishing great things.

General Note: Descriptions of cooperation and competition are also present at this stage. Cooperation is generally expressed in behaviors of "working together" to finish a task (often with a sense of division of labor). Competition is mainly to gauge one's progress or skill as a worker or student. Where the outcome is favorable (feelings of pride, adequacy) the utterance is scored as plus. Where the outcome is not favorable for the individual (see above categories) the scoring is minus.

STAGE FIVE: IDENTITY VS. ROLE DIFFUSION

Psychosocial Crisis: Identity vs. Role Diffusion

Radius of Significant Relations: Peer Groups and Outgroups; Models of Leadership

Related Elements of Social Order: Ideological Perspectives

Psychosocial Modalities: To Be Oneself (or not to be) and To Share Being Oneself

Psychosexual Stage: Puberty

Utterances which contain the following elements are scored plus 5 indicating a sense of identity:

1. Feelings of security because individual knows his role. Perceptions of clear role patterns. Descriptions of well-defined role behavior. Indications of continuity or consistency in his own or others; roles.

2. Feelings and perceptions of "belongingness." Individual indicates group membership with the feeling that he has a definite place there, i.e., "Everyone in our family has certain jobs to do." Note that the emphasis here is on role perception and role behavior within the group structure (the secondary stage would, of course, be industry).

3. Mention of career and possible future role possibilities.

4. Indications that individual has heroes, image-ideals: persons who are worthy to be followed or emulated. Note that this is not generally related to immediate family members but rather to models of leadership within the peer group, other reference groups, or society-at-large.

5. Stated feelings and attitudes indicative of a sense of identity.

Utterances which contain the following elements are scored minus 5 indicating a sense of role diffusion:

1. Feelings of insecurity because individual is not sure of his role(s). Indications of "role ambiguity" - feels lost in a group. Individual states that he doesn't know who he is, where he's going, etc.

2. Feelings of time diffusion: reports of desperate urgency to act immediately or indications of utter apathy. Note: this is often found in connection with strong feelings of mistrust.

3. Preoccupation with discrepancies between the individual's self-image and the image(s) which others have to him (often with undercurrents of doubt and shame).

4. Descriptions of exploring the possibility of negative identity: here the individual relates attempts (real or imagined) to be exactly what significant others feel he should not be. This is actually experimentation with roles not condoned by parents or society.

5. Feelings and attitudes of bisexual diffusion. This involves questioning one's heterosexuality, often with implications of homosexuality or "asexuality" (Ciaccio, 1969, pp. 47-53).

APPENDIX B

ESD Sample Protocol

APPENDIX B

Code 003,1,7.4

Card 1

There's a girl and she's at a cookie jar and she's going to take a cookie and eat it. And then she'll put the jar back on the shelf and put the cookie thing away.

[There's a girl]
Not scorable, mainly descriptive.

[She's at a cookie jar]
Not scorable.

[She's going to take a cookie]
This utterance is scored as +2 as it indicates she has come to a decision. There is a negative aspect implied here, the "taking" of a cookie without permission but being able to come to a decision is a more weighty factor here so is scored as a +2.

[Eat it]
This is scored as +1 as it is a nutritive activity and is interpreted as such.

[She'll put the jar back on the shelf]
Not scorable.

[Put the cookie thing away]
This is scored as a +2. There is an element of coming to a decision besides the awareness that some simple acts are necessary to maintain an orderly conduct of life.

Card 2

One bed is tidy and the other one is messy so the other guy has got to clean his bed up.

[One bed is tidy]
Not scorable.

[The other one is messy]
Not scorable.

[The other guy has got to clean his bed up]
This utterance is scored as a -2 as there is a sense of being compelled to clean up his bed.

Card 3

Some people in the woods and one climbed a tree and couldn't get down and that one is going to get father to get him down.

[Some people in the woods]
Not scorable.

[One climbed a tree]
This is scored as a +3 for it indicates involvement in an intense and vigorous play activity.

[Couldn't get down]
This is scored as -3 as it indicates a lack of play skill and even an attitude of fear.

[That one is going to get father]
This is scored as +1 as it not only indicates being able to depend on a person but also indicates a desire to protect and help the other person.

[To get him down]
Not scorable as it is a repetition of the previous utterance.

Card 4

That guy's learning how to sew and she's getting him a book to read. That guy will read the book and that one will start sewing.

[That guy's learning how to sew]
This utterance is scored as +4 as it emphasizes learning through doing.

[She's getting him a book to read]
This is scored as +1 as it is indicative of a "mothering" attitude.

[That guy will read the book]
This is scored as +4 as it indicates an attempt to learn and such activity requires prior knowledge and previous academic achievement.

[That one will start sewing]
This utterance is a repetition of the theme in the first utterance so is not scored.

Card 5

These guys are cleaning up and there's a fire and that one's reading a book and is not helping. So one guy is going to have to clean

it up alone.

[These guys are cleaning up]
This utterance is scored as +2 as it is indicative of a positive self-assertion. There is no connotation of being forced to do it so in this sense it reinforces the +2 score.

[There's a fire]
Not scorable as it is descriptive.

[That one's reading a book]
This is scored as +4 as it is indicative of an activity which requires previous academic achievement and prior knowledge.

[Is not helping]
This however, is a negative aspect of "reading a book" and is thus scored as -4.

[So one guy is going to have to clean it up alone]
Not scorable as it is a repetition of the theme in the first utterance.

APPENDIX C

Tables of Percentage of Coded Units within Ego Stages for Groups I, II, III and IV Girls and Boys and Valence of Total Coded Units

APPENDIX C

Table V

Percentage of Coded Units within Ego Stages for Group I Children and Valence of Total Coded Units

Group	Stages (percentage)					Units N	Valence (percentage)	
	I	II	III	IV	V		+	-
I Girls	17.6	29.8	27.6	21.7	3.7	221	76.5	23.5
I Boys	19.1	24	28.9	25.5	2.5	204	76.0	24.0
I Total	18.3	27	28.2	23.5	2.8	425	76.2	23.8

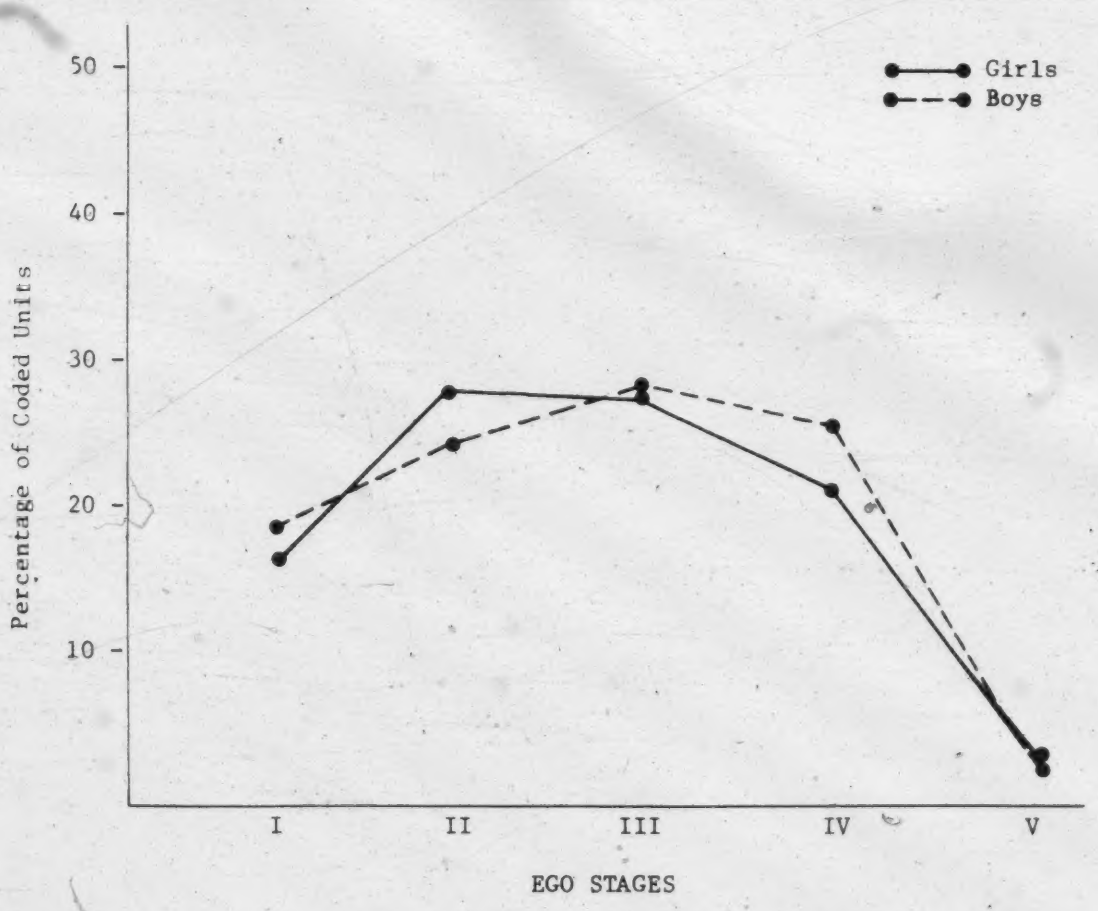

Figure 4 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for Group I Boys

Table VI

Percentage of Coded Units within Ego Stages for Group II Children and Valence of Total Coded Units

Group	Stages I	II	III	IV	V	Units N	Valence +	-
	(percentage)						(percentage)	
III Girls	17.1	31.2	26.2	21.7	3.6	221	75.6	24.4
III Boys	14.6	32	22.2	27.8	3.3	302	76.2	22.8
III Total	15.6	31.7	23.9	25.2	3.4	523	75.9	24.1

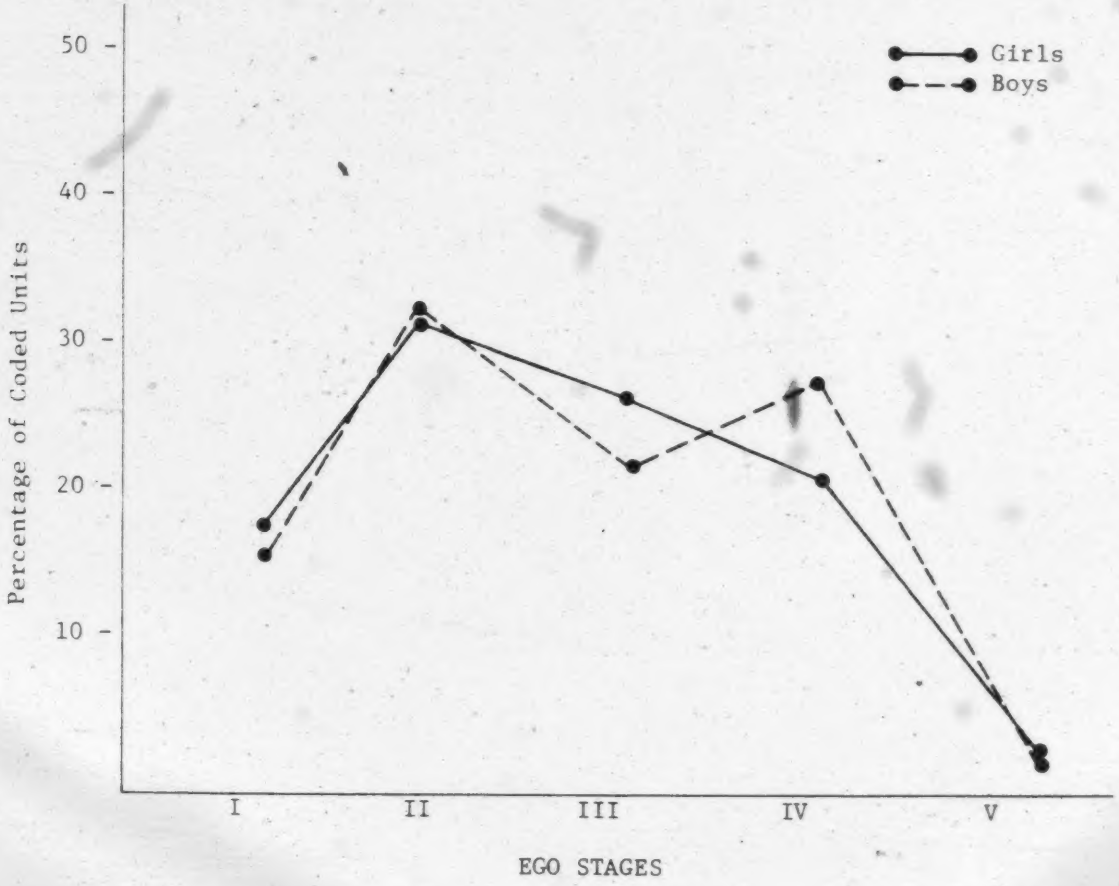

Figure 5 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for Group II Girls and Boys

Table VII

Percentage of Coded Units within Ego Stages for Group III Children and Valence of Total Coded Units

Groups	Stages I	II	III	IV	V	Units N	Valence +	−
	(percentage						(percentage)	
VI Girls	15.1	26.9	35.3	18.9	3.6	490	68.8	31.2
VI Boys	13.3	20.2	31.2	31.2	4.1	292	77.7	22.3
VI Total	14.4	24.4	33.7	23.5	3.8	782	72.1	27.9

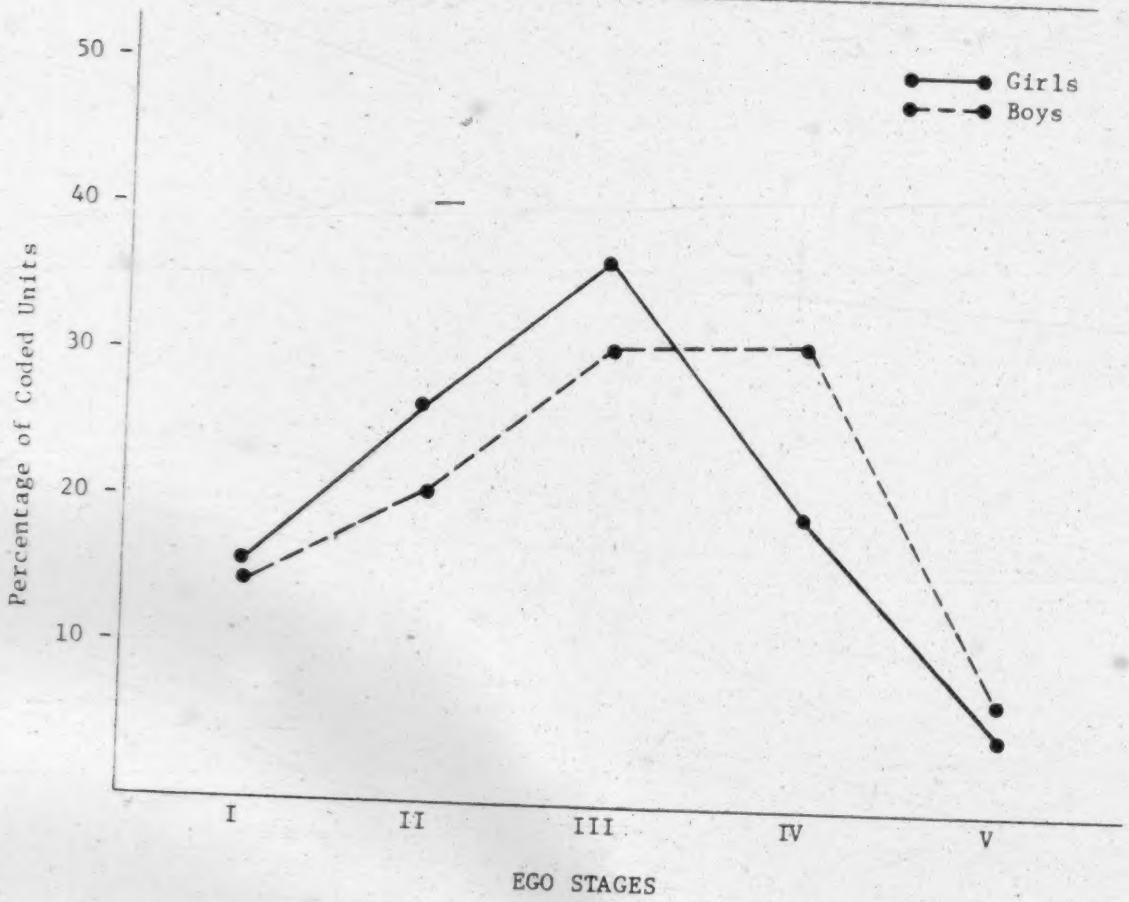

Figure 6 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for Group III Girls and Boys

Table VIII

Percentage of Coded Units within Ego Stages for Group IV Children and Valence of Total Coded Units

Group	Stages I	II	III	IV	V	Units N	Valence +	-
	(percentage)						(percentage)	
VIII Girls	11.4	30.4	31.9	20.8	5.4	279	73.1	26.9
VIII Boys	9.0	30.9	39.7	16.9	3.3	330	74.8	25.2
VIII Total	10.2	30.7	36.1	18.7	4.2	609	74.1	25.1

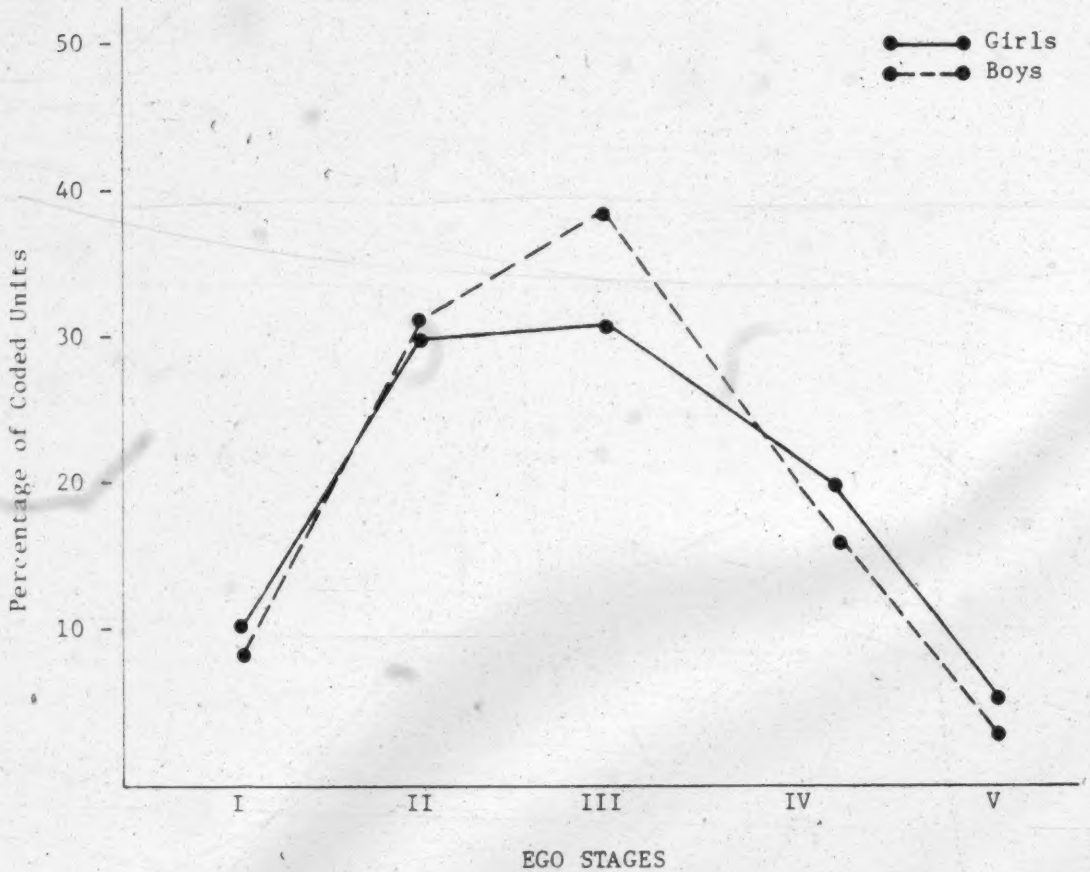

Figure 7 Frequency Distributions in Terms of Percentage of Coded Units within Ego Stages for Group IV Girls and Boys

APPENDIX D

The IAR Test

1. If a teacher passes you to the next grade, would it probably be
   ____ a. because she liked you, or
   ____ b. because of the work you did?

2. When you do well on a test at school, is it more likely to be
   ____ a. because you studied for it, or
   ____ b. because the test was especially easy?

3. When you have trouble understanding something in school, is it usually
   ____ a. because the teacher didn't explain it clearly, or
   ____ b. because you didn't listen carefully?

4. When you read a story and can't remember much of it, is it usually
   ____ a. because the story wasn't well written, or
   ____ b. because you weren't interested in the story?

5. Suppose your parents say you are doing well in school. Is this likely to happen
   ____ a. because your school work is good, or
   ____ b. because they are in a good mood?

6. Suppose you did better than usual in a subject at school. Would it probably happen
   ____ a. because you tried harder, or
   ____ b. because someone helped you?

7. When you lose at a game of cards or checkers, does it usually happen
   ____ a. because the other player is good at the game, or
   ____ b. because you don't play well?

8. Suppose a person doesn't think you are very bright or clever
   ____ a. can you make him change his mind if you try to, or
   ____ b. are there some people who will think you're not very bright no matter what you do?

9. If you solve a puzzle quickly, is it
   ____ a. because it wasn't a very hard puzzle, or
   ____ b. because you worked on it carefully?

10. If a boy or girl tells you that you are dumb, is it more likely that they say that
    ____ a. because they are mad at you, or
    ____ b. because what you did really wasn't very bright?

11. Suppose you study to become a teacher, scientist, or doctor and you fail. Do you think this would happen
    ____ a. because you didn't work hard enough, or
    ____ b. because you needed some help, and other people didn't give it to you?

12. When you learn something quickly in school, is it usually
____ a. because you paid close attention, or
____ b. because the teacher explained it clearly?

13. If a teacher says to you, "Your work is fine," is it
____ a. something teachers usually say to encourage pupils, or
____ b. because you did a good job?

14. When you find it hard to work arithmetic or math problems at school is it
____ a. because you didn't study well enough before you tried them, or
____ b. because the teacher gave problems that were too hard?

15. When you forget something you heard in class, is it
____ a. because the teacher didn't explain it very well, or
____ b. because you didn't try very hard to remember?

16. Suppose you weren't sure about the answer to a question your teacher asked you, but your answer turned out to be right. Is it likely to happen
____ a. because she wasn't as particular as usual,
____ b. because you gave the best answer you could think of?

17. When you read a story and remember most of it, is it usually
____ a. because you were interested in the story, or
____ b. because the story was well written?

18. If your parents tell you you're acting silly and not thinking clearly, is it more likely to be
____ a. because of something you did, or
____ b. because they happen to be feeling cranky?

19. When you don't do well on a test at school, is it
____ a. because the test was especially hard, or
____ b. because you didn't study for it?

20. When you win at a game of cards or checkers, does it happen
____ a. because you play real well, or
____ b. because the other person doesn't play well?

21. If people think you're bright or clever, is it
____ a. because they happen to like you, or
____ b. because you usually act that way?

22. If a teacher didn't pass you to the next grade, would it probably be
____ a. because she "had it in for you", or
____ b. because your school work wasn't good enough?

23. Suppose you don't do as well as usualy in a subject at school. Would this probably happen
____ a. because you weren't as careful as usual, or
____ b. because somebody bothered you and kept you from working?

24. If a boy or girl tells you that you are bright, is it usually
____ a. because you thought up a good idea, or
____ b. because they like you?

25. Suppose you became a famous teacher, scientist or doctor. Do you think this would happen
____ a. because other people helped you when you needed it, or
____ b. because you worked very hard?

26. Suppose your parents say you aren't doing well in your school work. Is this likely to happen more
____ a. because your work isn't very good, or
____ b. because they are feeling cranky?

27. Suppose you are showing a friend how to play a game and he has trouble with it. Would that happen
____ a. because he wasn't able to understand how to play, or
____ b. because you couldn't explain it well?

28. When you find it easy to work arithmetic or math problems at school, is it usually
____ a. because the teacher gave you especially easy problems, or
____ b. because you studied your book well before you tried them?

29. When you remember something you heard in class, is it usually
____ a. because you tried hard to remember, or
____ b. because the teacher explained it well?

30. If you can't work a puzzle, is it more likely to happen
____ a. because you are not especially good at working puzzles, or
____ b. because the instructions weren't written clearly enough?

31. If your parents tell you that you are bright or clever, is it more likely
____ a. because they are feeling good, or
____ b. because of something you did?

32. Suppose you are explaining how to play a game to a friend and he learns quickly. Would that happen more often
____ a. because you explained it well, or
____ b. because he was able to understand it?

33. Suppose you're not sure about the answer to a question your teacher asks you and the answer you give turns out to be wrong. Is it likely to happen
____ a. because she was more particular than usual, or
____ b. because you answered too quickly?

34. If a teacher says to you, "Try to do better", would it be
____ a. because this is something she might say to get pupils to try harder, or
____ b. because your work wasn't as good as usual?